Evangelical Christendom

"Known Gospels written in Christ."

July-September 1941

From Crucifixion to Resurrection*

BY THE
LORD BISHOP OF LONDON
(The Rt. Rev. G. F. Fisher, D.D.)

We are gathered here for Prayer; not to talk or to be talked to; and I shall try to make my words few.

You remember the Psalm which speaks of Jerusalem as "a city that is at unity in itself." This great city, this England, this Empire is at unity in itself as it has never been before, because it is wholly dedicated to a great cause. High and low, rich and poor, one with another, we stand in the same peril and hazard, the same brotherhood, the same sacrifice. As ruin, and destruction, and suffering spread, our unity of purpose grows, because the faith which creates it grows.

What is that common faith which holds our people so closely together? Partly it is a negative faith. As a people, we detest the whole creed of the Nazi leaders, the creed which they have imposed upon their people, and driven into the very hearts and minds of their young people, and which they seek also to impose upon the world. I need not speak of it. It is alien to the generous instincts of our race, and of all free men everywhere; and in its principles, and in its practice, it is to us horrible, evil, and malignant; and we will have none of it; we will resist it to the death. That is part of the answer to the question, What is our common faith?

There are some, perhaps, who have not got very much further than that answer; but most of our people have come to a far more positive faith than that. In hating and resisting this evil thing they see with new eyes, and with a new understanding, the things which the British people have always respected, and, in their hearts, loved. Familiar words take on a new, richer, and more sacred meaning—justice, truth, freedom, the dignity of man, brotherhood, liberty of conscience. These things, so long taken for granted as part of our natural environment, and our natural rights, now, when they are being threatened, are seen in all their majesty; and in order that they may not perish out of the earth, our people are ready to give their own lives, yes, and the lives of those most dear to them, because they know that such things are from above, that they have their source and their sanction, not in this world, but in the eternal world, that they are written in the hearts of men by the finger of God; they come from God, and for ever they are true; and for these things true men everywhere will always give all that they have, for they know that to surrender them would be to lose one's soul.

If these things only belonged to men, and were of men's creation, men could do what they liked with them; and Nazi truth, or Nazi justice would be just as good as British truth, or British justice; but we know in our bones that that is not so. Man is not the measure of truth and of justice. Justice means God's justice. Mercy is His mercy. Freedom and brotherhood are His gifts to men. From God alone man gets his dignity as a child of God; and we are all trustees of these things. That is a positive, yes, a religious faith, because it is rooted, not in man, but in God; and it is that faith, often dumb and inarticulate, but real that makes us "a city at unity in itself."

The other day I read a letter written by Otto Strasser, the ex-Nazi, and in it he said regarding his own people, judging from letters he had received from many people in Ger-

* Address given at the Central Hall, Westminster, S.W., on Tuesday evening, June 3rd, 1941, at the Meeting for Prayer organised by the World's Evangelical Alliance.

many. "Their consciences are uneasy; they know that fearful things have been done in the conquered countries; and because their consciences are uneasy they cannot stand up to the terrors of air bombardment as the English can, because their consciences are clear." That is a testimony to the fact that in the last resort the issue of this war rests upon spiritual forces and spiritual faith. And the faith which holds our people in confident and patient endurance is the faith that we are committed to a cause for which we are responsible to God, and we strive so that God's writ may still run amongst men, making human life decent, and wholesome, and good. It is because, as Christians, we accept and believe all that, that we can and do offer our cause, and our conflict to God with undivided minds, praying humbly and earnestly, and yet trustingly that God will strengthen, and uphold and guide us all, and bring this our cause to a good end well pleasing to Him in a just victory and a righteous peace.

But, as Christians, we go further, and more deeply than that. Crucifixion, Resurrection, and the coming of the Holy Ghost—the sacrifice of the Son, His raising from the dead by the Father, and the out-pouring of the Holy Spirit—that is the divine sequence of redemption, the pattern by which we men, too, have to tread this world. As a people, our feet are on that path, making our way through crucifixion, by God's grace, to resurrection and to victory, and to some kind of new age, or new dispensation. Of what kind that will be depends upon the spirit which will then possess, and now is taking possession of, the hearts of our people.

What will it be? On the one side, in these days, we have seen a real exhibition of the power of the Holy Spirit amongst our people shown in the patience, the continuing faith, the unity, the comradeship, the heroism, and the self-sacrifice unending. In that spirit, where each is ready to forget himself, and to give himself in service, and in suffering, and in death for others, when the resurrection comes, what could not this nation achieve and build—a new Jerusalem indeed? We do well to be deeply moved, and deeply encouraged by the sight of these sheer Christian virtues, these fruits of the Holy Spirit, so widely shown in our ordinary citizens.

But on the other side, amongst our people, there is the old Adam, the old mammon still there, still active. Even as quite sincerely we all fight for God's laws and principles in this super-natural conflict, there is continually in evidence amongst us the working of the natural man, the unredeemed man, expressing itself in cheap and selfish gain, profiteering on small and large scales, men seeking quick and ignoble indulgence and self-satisfaction. There are many signs of that spirit which is certainly earthly, sometimes sensual, and even devilish. We need not be surprised. Our social order has, for many years past, encouraged that kind of spirit of self-seeking, and self-satisfaction far more than it has encouraged nobility of spirit, and thought, and act. But there are these two things in conflict. And even beyond that, as we all know, there is the blindness, the stupidity, and the spiritual laziness of the Britisher, ready to come into operation when the resurrection comes.

So, with all that in our minds, our prayers for our nation in this conflict is at two different spiritual levels. First, and most urgently, with all our hearts we pray that in this mortal struggle against a devilish creed for civilisation, the faith of our people, a real faith in God, and in His law and truth, may hold firm, and fast, and that, trusting in Him, we may pass through crucifixion to victory, and to the building of a new and better age. But, secondly, and at a deeper level, our prayer for our people is that in the fire of strife and sacrifice we may all be purged and purified, that the old Adam, and the old mammon may be slain, that blindness may be taken from our eyes, and that the ignorance in which we have trained so many of our people in regard to the very element of the Christian faith may be corrected, so that our people in this crucifixion may come to learn the meaning of the Cross of Christ, and how to win that new victory which will deliver from self unto the freedom of God, and may look to receive a new Pentecost of the Spirit.

One word more. Our prayer goes to a yet deeper level, in which we pray for ourselves, as Christians, and for all Christian people. We know the divine sequence—Calvary, Easter morning, Whitsuntide; we know it from inside; we have travelled it in our thoughts and prayers and imaginations again and again; and yet the Pentecost spirit is so much less effective in us, and in the Church than we would have it be. None would say of the Church of Christ, even in mockery, "Behold, these men are full of

new wine." Still less would they say in truth that "they are full of the Holy Spirit." So our prayers must be for all the followers of Christ, bearing in mind that many of them are suffering perils and persecutions far worse than anything that falls to us, as yet, Christians in the conquered and occupied countries, Christians in Germany itself, in China, in Japan, our fellows in Christ. Pray we must that upon us all may come a new outpouring of the Holy Ghost with fresh power to serve, to obey, to witness, and having done all, to stand. Our way to-day is not by saying "Lo, here," or "Lo, there," but we come to our Pentecost, as the disciples did, by believing, by praising God, and blessing His Name, by patience, and by being in one accord.

There are in our prayers, I think, three redemptions for which we pray. The redemption of civilisation through the faith of our nation. The redemption of our nation itself through the triumph of Christ in its common life. And a new redemption of the Church of Christ, humbly waiting for a new outpouring of the Holy Spirit.

Headquarters Notes

95th Annual Report. Members and subscribers of the World's Evangelical Alliance should receive with this issue of *Evangelical Christendom* a copy of the 95th Annual Report of the Council. It is necessarily abbreviated, but is nevertheless full of good things, recording some of the proceedings of a year full of activities and blessing. Now, what is going to be done with this Report, after (of course) it has been read? Seriously we ask all readers to face this matter, and to undertake to see that the Report is handed or posted on to some friend, or neighbour, with a recommendation for personal support. The Report speaks for itself, and we believe it will speak so that its voice is heard.

Readers of the Annual Report must not conclude from its reference to the financial year closing on March 31st with a balance in hand that, therefore, the Alliance is not in immediate need of subscriptions and donations. Care should be exercised to take note that this favourable balance is entirely due to legacies received during the year sufficient to equalise the serious loss of income from subscriptions and donations. This is only satisfactory in one direction, and while the Council appeal for legacies (see page 2 of cover), the immediate and main appeal is for support for the general funds of the Alliance by subscription or donation from an ever increasing number of individuals. Can-not we celebrate the new financial year on which the Alliance has entered by each present member or subscriber promising to obtain one or more recruits? This should not be difficult or irksome; it would greatly encourage those responsible at headquarters, and will glorify God in the work committed to the Alliance. Please give us your personal service.

Lord Caldecote's Appreciation. Too late for presentation at the Annual Meeting on May 20th we received the following letter from Lord Caldecote, Lord Chief Justice of England.

Royal Courts of Justice,
London, W.C.2.
23rd, May, 1941.

Dear Mr. Gooch,—

I am sorry the 20th May has passed without my sending a line in appreciation of your Report for 1940-41. It is a remarkable effort in war-time, and I am quite sure your Prayer Meetings have helped and strengthened thousands. With best wishes.

Yours sincerely, CALDECOTE.

United National Prayer. Owing to the verbatim report of the Annual Meeting on May 20th (which will be found on later pages) and other matters of importance already held over from our previous issue, we are unable to include in this issue of

Evangelical Christendom addresses given at the more recent central united War Prayer Meetings. We give, however, two personal impressions of the May and June meetings at the Central Hall, Westminster, written by one who was present:

The Divine Deliverance

May 6th. The atmosphere of quiet which prevailed at the monthly meeting for prayer on Tuesday, May 6th, at the Central Hall, Westminster, S.W., was an inspiring experience; the place seemed to be canopied with a hush that was of God. The two addresses, that of the Chairman, General Sir Beauvoir de Lisle, K.C.M.G., and the speaker, the Rev. A. Taylor, were linked together in a most helpful way by prayer and periods of intercession, in which the Rev. W. H. Aldis, Principal P. W. Evans, the Rev. Maldwyn Johnes, the Rev. R. R. Neill, and the Rev. R. Liddel took part. Mr. H. Martyn Gooch (General Secretary) read the Scripture portion (Romans viii), a passage which the late Lord Stamp chose to read on a certain occasion just before his death, and which they all so much deplored. Mr. Gooch mentioned the fact that as a result of letters which he received it was only too evident that there were friends in many parts of the land who were sharing with them in prayer to God on behalf of the nation, and its cause at this time.

The Chairman in his opening words said that the last time he presided at one of their meetings there lay before him on the table a small booklet published by the Alliance entitled "God's Power to Deliver." Looking back to the days of the last War, he said it was amazing the many times when they narrowly escaped disaster, and that, not by the leading of their generals, nor by the bravery of their troops, but by the providence of God. On one occasion there was a change of wind which carried the poison gas released by the enemy back over their own lines. On other occasions rain, and floods, and rough weather prevented the enemy from carrying out his designs. "God is still our hope and strength," declared the Chairman, "and when the history of the present war comes to be written, we shall find many instances of blessing and preservation to be recorded." He referred to the National Day of Prayer, on the first occasion when it was called for by the King, and of his own experience in the evening of that day when attending a special service held in the Coliseum, and conducted by the late Pat MacCormack. That theatre, supposed to hold 6,000, was that night filled to overflowing. "It was the most remarkable meeting I have ever attended," said the General. Then they had another Day of Prayer, and God wonderfully blessed them as a nation. Victories were granted to their forces in Africa, there was the destruction of the Italian Fleet in the Mediterranean, and the brave stand of the people of Yugoslavia. There was the miracle of Dunkirk. God sent a wonderful calm sea which enabled the soldiers to get away from the beaches there. Such were some of the results of united prayer. And in God's good time He would give them the victory. And when would that victory be granted? It would be granted when, as a nation, they were fit for it. They were still, in God's sight, prodigals; they had not kept the vows they made over twenty years ago; they had not advanced spiritually. One of the nation's crying needs was Christian education in their schools. Unless their children were given a Christian education they could not expect that their people could grow spiritually. The Chairman in his closing words quoted a statement made by Hitler, to the effect that "One is either a German, or a Christian. You cannot be both. We must prevent the Churches from doing anything but what they are doing. Do you really believe that the masses will ever be Christian again? Nonsense, never again. That tale is finished; no one will listen to it again, and we can hasten that. I can guarantee that they will replace their Cross with our swastika." They were fighting for the Cross, said the Chairman, and the whole nation must take part in that crusade.

June 3rd. Anyone who had looked in at the Central Hall, Westminster, S.W., on the evening of Tuesday, June 3rd, would have found a gathering of people, young and old, who had come at the call of the Alliance to bring to the feet of God the need of the nation at this time, and to pour out their hearts before Him in thanksgiving for all His many mercies. Friends had obviously journeyed, in many instances, from various parts of London to the Hall, as to an oasis; the atmosphere of quiet that prevailed during that time of waiting upon God was an

inspiring experience. Among those present on the platform to support the Bishop of London (the Rt. Rev. G. F. Fisher), who presided, were the Archdeacon of London (the Ven. E. N. Sharpe), the Rev. M. E. Aubrey (Secretary of the Baptist Union), the Rev. W. H. Aldis (Home Director of the China Inland Mission), Dr. J. W. Ewing, the Rev. J. R. Scard, R.N., the Rev. J. Chalmers Lyon, and Mr. McAdam Eccles. They each in turn led the petitions, that in a world shadowed by sorrow and anxiety, God would turn the hearts of men everywhere to seek His face, that out of the present turmoil peace might be established in truth and righteousness, and goodwill. Mr. H. M. Gooch read a peculiarly appropriate Scripture portion—Isaiah xl. 13-31.

The Bishop of London's address was an inspiration. His Lordship said that there were three redemptions, for which they prayed: For the redemption of civilisation through the faith of their nation. The redemption of the nation itself through the triumph of Christ in its common life. And a new redemption of the Church, as it humbly waited for a fresh outpouring of the Holy Spirit.

A Mosque for London. Under this title a Canadian contemporary takes up our protest against the subsidising by the British Government (by a grant up to £100,000 for the purchase of the central site) of a Mohammedan centre of culture, to include a mosque. Under the heading "A Mosque for London," our contemporary comments as follows:

"It was with a feeling of great sadness and regret that we read recently of the decision of the British Government to provide a site for a mosque in London, and to make a donation up to half-a-million dollars towards its cost. Said to be a gesture of gratitude for the help that has been given by Mohammedan countries to Britain in the present war, it is to serve as a centre of Islamic culture in London. However much one may feel of gratitude for aid given in this time of crisis we cannot but say that this is a most deplorable decision, and one that may be fraught with dire consequences. We doubt if the Government has the right to dispose of public funds in this manner, and to subsidise a heathen religion to this extent. Britain is nominally what is called a Christian land, but the Christian faith receives no aid from the Government. The British and Foreign Bible Society, and the great Protestant missions that have had their headquarters in England have never been indebted to the Government of Britain for one penny-piece contributed towards their work. To make a donation towards a religion that is known to every missionary who has ever served the Lord in foreign lands as the most implacable foe of Christianity, and whose founder is called to-day the False Prophet, is such a grave insult to our Christian faith that one trembles in fear of a divine visitation of judgment. It is Christianity that has made Britain great and extended her empire to the far places of the earth. But God cannot honour such a compromise as this, nor let such a breach of His commandment go unpunished. It is because we are jealous for our land and her prosperity that we write thus. If Christianity is what it professes to be it must always be the foe of Islam, since Christianity repudiates the doctrine and teachings of Mohammed. To set the seal of government recognition upon it is such a grave error, and such a shocking compromise with the truth as it has been revealed in the Lord Jesus Christ and the Holy Scriptures, as to be almost incredible."

"Leave the Bible Alone." Under this heading a secular paper, the *Daily Sketch*, comments on the announcement recently circulated to the Press that the Oxford University Press are to publish a modern edition of the Holy Scriptures, to be entitled "The Bible for To-day." We reproduce the editorial comment of the editor of the paper mentioned, and are certain that others, besides ourselves, will cordially endorse the criticism:

"Why cannot our publishers leave the Bible alone and be content with the Authorised Version? The forthcoming publication by the Oxford University Press of a book they call "The Bible for To-day," an up-to-date illustrated version of the Holy Word, surely approaches the scandalous.

"It is said that all the art of modern newspaper presentation has been brought into this work.

"Modern newspaper headlines and subtitles are used, while copious illustrations of modern life and warfare disfigure the sacred text.

"Pictures of tanks and aeroplanes, ruins of bombed cities, masses of homeless refugees are surely calculated to provoke acute controversy and, used as a commentary on the text, they seem to us to constitute a profane and unwarrantable intrusion on its sacred purpose.

"Shakespeare in modern dress was an idea that had a small amount of justification.

"The Bible sullied by being issued as a sort of propaganda stunt against Hitler is little short of an outrage only aggravated by its costly and elaborate character."

Christian Science. Christian Science and Spiritism (or Spiritualism as it is falsely called sometimes) are twin evils fastened and feeding upon prevailing ignorance to-day of very many, and alluring to their eternal doom thousands who are their dupes. The World's Evangelical Alliance publishes two separate booklets on these subjects, that on Christian Science, by Rev. E. L. Langston, Rector of Weymouth. Concerning this booklet we recently received a letter from a correspondent who wrote: "Do you not think that the Rev. E. L. Langston would be better occupied at this time in bringing comfort and consolation to the fearful and sick, rather than in attacking a concept of Christianity with which he does not happen to agree, a concept that is bringing courage and comfort to thousands of British people in the stand they are making against the threat of slavery?" We forwarded this letter to Mr. Langston, and have been favoured with a copy of the reply sent to the writer of the above criticism. Mr. Langston says:—

"I have studied Christian Science very closely, and read *Science and Health* and much of its literature. When I brought out the little pamphlet *The Snare of Christian Science*, I had a great deal of correspondence with the officials at Headquarters in London, who demanded that I should withdraw the pamphlet. I said I would, provided they would answer me a simple question. I still await the answer to that question. It is a question which Christian Scientists cannot answer, because it is absolutely contrary to the teaching of Mrs. Baker Eddy. The question is this: 'Was Jesus of Nazareth the Christ, the Son of God from His birth to His death?' I require a "Yes," or "No," without any paraphrases from *Science and Health* or anybody else.

"Now with regard to Christian Science: I am well aware that it is most fascinating and alluring, and seems to supply a spiritual need which, alas, is not found in all our Churches. But you must remember that the Devil is not a horned and hoofed creature, vile and filthy such as Dante and the Church of Rome often picture him. St. Paul gives the right picture of the Devil. He appears as 'angel of light, and his ministers, ministers of righteousness.' This is where he deceives earnest folk. He is *almost* like Christ; and I look upon Christian Science as being one of the great masterpieces of the devil. Its teaching is *almost* Christian, and the effect of its teaching is *almost* the effect of the influence of God the Holy Spirit.

"We are surrounded with two great spiritual forces; the one under the guidance of the Lord, the Holy Spirit, and the other under the guidance of 'the spirit of this age.' And doctrine that is not based entirely upon the Word of God is of the evil one. The devil from the beginning loves to mis-quote Scripture. He mis-quoted it to Adam and Eve in the Garden of Eden, and he has been doing it ever since then. Mrs. Baker Eddy was another one of his dupes through whom literally millions are being led astray from the truth as it is in Christ Jesus.

"I would beg of you, as a servant of God, to forsake this evil thing, and you are accountable to your Lord and Master for the truth that has been revealed to you in Christ, in His Word."

The Roman Catholic Movement, "Sword of the Spirit." We reproduce a letter which has been widely printed in the religious Press of this country. Commendation of the letter generally is forthcoming, and as we write the matter in its widest aspects is occupying attention which makes it necessary for us to defer further comment until our next issue. An article on the "Sword of the Spirit Movement" will be found on later pages of this issue.

World's Evangelical Alliance,
19, Russell Square, W.C.1.
25th April, 1941.

TO THE EDITOR,

Sir,

In company with others my Council have received a communication marked "Con-

fidential" from the Secretary of a Roman Catholic organisation the "Sword of the Spirit," inviting co-operation in two public meetings to take place in the Stoll Theatre, Kingsway, on Saturday and Sunday, May 10th and 11th. These meetings have received considerable Press notice, and it is understood that the Archbishop of Canterbury has consented to preside at the meeting on Sunday, May 11th. I am directed to ask that you will allow us to make it clear that while at this time of crisis, national and international all Christian people must be anxious to help anything on the basis of Truth and Love directed to a united Christian front, the meetings under arrangement, on various grounds, give rise to grave concern and even to misapprehension. Cardinal Hinsley, who is to preside at the first meeting on May 10th, is well aware of the intolerance shown by the Roman Catholic Church, in this and other countries, to the Protestant faith.

The position of the Protestant Churches in various countries of Europe at the present time, and notably in Spain, is sufficient evidence of this fact. In Spain, liberty of conscience and worship have ceased to exist. This is not due to General Franco, and a recent report on the subject received through official sources shows that the grave menace to religious liberty in Spain, as elsewhere, comes not so much from any State as from the Vatican in Rome. This matter is too serious to be overlooked, and it is the earnest hope of my Council that representatives of the Evangelical and Protestant Churches of this country will carefully weigh the dangers of union with an unreformed Church of Rome, and act accordingly.

I am, Sir,

Yours faithfully,

H. M. Gooch,

General Secretary.

Post-War Reconstruction—A Principle in Peril. The following letter was printed in *The Times* of May 7th, 1941.

"Christian Liberty

"To the Editor of *The Times*

"Sir,—

"It is because *The Times* has always shown itself strong on behalf of liberty of conscience and worship that we venture to draw special attention at this time to some noble words of Lord Halifax in his first speech in the United States of America in which the cause for which Great Britain fights is so clearly defined. The words are 'The right to believe and worship as conscience may dictate.'

"It is to be regretted there is no mention of this first principle of Christian liberty and the rights of democracy in the 'five points' suggested by his Holiness the Pope, and recently commended by the Archbishop of Canterbury and the leaders of the Free Churches of this country, in company with Cardinal Hinsley.

"We express the hope that this matter will receive the united consideration it demands, and that when victory is reached in the present struggle a substantial basis of unity and co-operation throughout Christendom may be possible, which will ensure the granting by the Roman Catholic Church of the same privileges and rights to those outside her Communion which she herself enjoys in Protestant countries, and especially throughout the British Empire.

"We are, Sir,

"Yours faithfully,

"Henry Chelmsford, Christopher Roffen, Arthur Worcester, F. Bate, H. M. Gooch, J. H. Rushbrooke."

THE UNIVERSAL WEEK OF PRAYER—1942.

Owing to the time occupied in post to countries overseas, we are including in this issue of "Evangelical Christendom" the letter of invitation and the world topics for the Week of Prayer, 1942, Sunday, January 4th, to Sunday, January 11th. This will enable those responsible for translations, etc., to ensure arrangements in case of postal delays.

95th ANNIVERSARY OF THE WORLD'S EVANGELICAL ALLIANCE

(British Organization)

Report of Addresses given at the 95th Annual Meeting held in the Caxton Hall, Westminster, S.W.1, on Tuesday, May 10th, 1921, at 2.30 p.m.

The Rt. Rev. THE LORD BISHOP OF ROCHESTER Presiding

THE Meeting commenced with the singing of the National Anthem, after which the Rev. Dr. J. W. Ewing read a passage of Holy Scripture (Eph. iv.) and offered prayer, which was followed by the General Thanksgiving and the Lord's Prayer.

A Summary of the 95th Annual Report of the Council for the year ending March 31st last was given by

Mr. H. MARTYN GOOCH (General Secretary)

MR. GOOCH said: My Lord Bishop, Ladies and Gentlemen. It is a great pleasure to be able to give a brief summary of our Annual Report, especially when that Report is based on, and can commence with a note of thanksgiving.

I hope you will allow me to say that it has been my inestimable privilege now for thirty-seven years to present this brief summary of the Annual Report of the Council of the Alliance; and that is something for which any man can feel thankful; because it is a great thing in these days to be able to say that for thirty-seven years without a break in health and strength, one has been permitted to stand up in his accustomed place and carry out his official duties. I wonder whether we all of us thank God as much as we ought to do for health and strength. It is, indeed, an inestimable gift; and if it is denied to us, well, I think that enables those of us who enjoy good health in the ordinary way, to enter with more sympathy into the experiences of those, whose health, temporarily, or otherwise, has been taken away.

I am speaking now for the Council of the World's Evangelical Alliance, and I would ask you to allow me to draw attention to the fact that this is the Report of the Council; and I am very thankful, as I know you are, to be speaking on this platform where the work which this Alliance has done, and is doing, and which this Report represents, has brought together the members of the Council, and those who represent Evangelical life, who might have been otherwise occupied this afternoon; but they have felt it their privilege and their duty to come here to support his Lordship, and to let it be seen, and known that they value the work of this World's Evangelical Alliance. All on this platform believe that if this Alliance ceased to exist, a great light and influence would be taken out of our land, and out of other lands overseas. We are very pleased indeed, and again I speak on behalf of the Council, that you, my Lord, are here. We expressed, it may have been in a feeble way, but, nevertheless, with full hearts, our thankfulness to God for your appointment; and that we shall be able in the future to look upon you as a right reverend Father in God, knowing that you are, and will continue to be one who will stand by all that the Alliance

stands by; and that means that you stand by the Gospel of our Lord Jesus Christ.

Having said that, I want to draw your attention to the fact that the Report of the Council for this year has a title, and I believe that you will agree with me that no better title could have been chosen than that which is given to this year's Report. It is the title "*Faith, Freedom, and Fellowship.*" I suggest that if anyone wants a good title for a sermon in these days, he could not do better than choose this one; but there is only one danger attaching to it; it is that he may speak so long that, like Eutychus, people may fall asleep! For, after all, there is a great deal to be said about "Faith, Freedom and Fellowship." As I have said, the title of the Report is very appropriate to the witness and work of the Alliance, because, as many of you know—and you will know still further when you receive the Report, which will be circulated shortly—the Alliance is bound up here, and throughout the two hemispheres with Faith, the Faith, on the one hand, with freedom, religious freedom, freedom of conscience, freedom of worship, on another hand, and over all, and above all, with the great question of fellowship. I may have an opportunity in a moment of explaining that question of fellowship, when I come to one or two features in this Annual Report, to which I would draw your special attention.

I want to say, first, if I may, that we stand here this afternoon, and I know I speak for every member of the Executive Council of the Alliance, we stand here with genuine thanksgiving in our hearts for all that has been accomplished, not only over this period of ninety-five years, but right up to the present time, this second year of the War. I was in a provincial centre the other day, and someone came along rather jauntily, and he said to me, "Well, this war must have put the extinguisher on your great work." "Thank you," I replied. "On the contrary, it is proving the vigour and vitality of the Alliance," I can only assure you, ladies and gentlemen—and I know my Council will back me up in anything I may say—that the War may have taken away certain possibilities of dealing, directly or indirectly, with some of our activities in countries, which, for the time being, are closed to all fellowship but prayer on behalf of those temporarily isolated from us, but, on the other hand, the War has brought along all kinds of new activities, and new opportunities of useful service, some of which we are thankful to be able to mention in the Report, and which the Alliance has been ready to handle, and, we are glad to say, to fulfil in the power of the Holy Spirit, through the grace and goodness and mercy of God. You will be able to read about these activities in the Report itself.

We not only thank God for new activities and new responsibilities in this work, and we hope that they will grow, but we thank God on the ground of finance. Now I know at an Annual Meeting people are always waiting to hear about the financial report. People's ears wait to hear whether the Treasurer, or the Secretary, or some other official is going to say that there is a heavy deficit. I do not say that I wish there were a deficit. We thank God that there is no deficit. We thank God that not only have all the expenses of the Alliance been met, but there is, may I use the word, a substantial surplus. Please do not say, then, therefore, I need not send my subscription. It does not mean that the Alliance does not need money; we need a great deal. But, nevertheless, we do thank God that the financial year, ending March 31st last, has closed with a balance in hand. I want to say two things about that. The first is, it is because you have got a good Council, a Council that looks after things, and a Treasurer who knows what is going on. Expenses are watched, and this year we have been very careful. Our beloved Hon. Treasurer, Mr. Hart Dyke is detained in Scotland at the present time, and will be there for the duration of the War; but I know he has before him the programme of this annual meeting. The other day I had to present the financial report of the auditors at the Annual business meeting of the Alliance; and I was able to show that point for point, comparing the Annual Report of last year with the Annual Report of this year, money had been saved. I could cap that by saying that money has even been saved during the past year in salaries; we have not paid so much in salaries as we paid the previous year. My point is that right along, all the year round, and every month of the year, and every day of the year, the finance of the Alliance comes under review, and is being carefully watched. It is pleasing to see such a good attendance here to-day; I know very well that some of you have

come at great cost to yourselves. But I know you thank God for the work of the Alliance, and that in spite of limitations, and in spite of crises, it is gathering new strength and energy. We all believe that it will, under God, develop, and become what we want it to become, the greatest centre of Christian unity which can possibly exist on earth; until that time when, as Dr. Ewing read to you just now from Ephesians, we shall all be gathered as one Body into the presence of the one Lord.

We thank God, too, not only in respect of the financial aspect of the work, but the Report has a great deal to say about our thanks to God for His unspeakable Gift. My Lord, there is not a single soul present here this afternoon whose heart and mind are not exercised, and that must be true of people everywhere, from the spiritual standpoint concerning the times in which we are living. I often have people coming to me, and saying, What do you think of this or that? They seem to think that because one represents a particular work, that, therefore, one must hold some particular view about current events which may be helpful. It seems to me that everywhere you go people are wistful; they are particularly wistful about the interpretation of the times in which we are living. People talk quite glibly about what they are going to do after this War. But supposing there is no "after the War?" My Lord, this Report all through savours of something which I think is needed to-day. I am not now referring to those whom we can regard as cranks. I would not cross the street to go to a meeting where you know very well there are prejudiced minds which are ready and willing to separate from you if you do not accept their particular view of the Lord's coming, or some other important question. Wherever you move to-day you find a wistfulness, a spiritual longing concerning times and seasons, especially the time of the second advent. I wish I knew more about the times in which we are living but we must all look up.

There are many other things for which we thank God in this Report. As I have said, we thank Him for His unspeakable Gift, for the great fact of the Presence of the one Head of the Church in the midst of His people, and in the midst of the Churches to-day, and for the presence of the Holy Spirit to reveal Christ to His people. I think that what we have got to apply ourselves to more diligently by thought, and by prayer is to ascertain whether, or not, it is true that it is along the lines of this great fact, that we are, indeed, approaching the time, it may be that we are approaching it much more rapidly than many of us think, when we can really lift up our hearts, and say, "Come, Lord Jesus, come quickly." That was what led me to say just now, and to make the remark that it was quite possible that there would be no "after the War," and that it was quite possible that we are nearing the Coming of God's unspeakable Gift to this earth in answer to the prayer which we daily pray, "Thy Kingdom come;" the taking of His people out of the difficulties and dangers of this world, and gathering them as a united Church into His presence. That is something which the Report all through reflects, and it may be that we are very much nearer to that great event than most people have any idea of to-day. While we in the Evangelical Alliance do not enter upon debatable questions concerning the Coming of the Lord, it is a Hope to which we can all look forward. I know I speak for all the members of my Council when I say, while we thank God for Re-union schemes, when they are based on Evangelical principles, and the truth of the Word of God, and the love of God which is revealed in that Word, on the other hand, we place much more emphasis on the unity of the Spirit in the bond of peace, looking forward and hasting unto that great Day of God when Jesus Christ shall be revealed, and when the unity of the Body will be completed in His presence.

I close with just a brief mention of some of the headings in this Report. It commences with the "Evangelical Faith and the Future." I know that anything your Lordship says this afternoon will take cognisance of the evangelical witness which the World's Evangelical Alliance gives, and will continue to give to the Evangelical cause. Call it Protestant faith, if you wish. We of the Alliance are as Protestant as we are Evangelical, and as Evangelical as we are Protestant. But that does not mean that we agree with all the interpretations put upon that word "Protestantism" by some of its adherents. The Report speaks not only of its "Evangelical Witness," but also of "The Larger Unity;" and there *is* a larger unity. Some people think that unity is only to be realised by putting the Churches, as it were,

into a barrel and rolling it along. That is what seems to be the ideal in some directions to-day. But we in the Alliance look forward to that larger unity, the unity of the Spirit, in the bond of peace. Throughout its ninety-five years of service, the Alliance has always had the confidence of the Christian Churches, because it has always regarded the Christian Church in the light in which it was first formed. The work of the Alliance is to help the Christian Churches to learn to understand one another, and not to despise one another; to put first the unity of the Spirit, in the bond of peace. We have been jealous of this position which we hold, and I am glad that this Report is able to tell you that from the Archbishop downwards it has the confidence, not only of the Anglican Church, but also of the leaders and members alike of the other Churches, not only in this Country, but in countries overseas.

The second part of the Report speaks of "The Home Base," and of "Work in the National Interest." We have taken up some new activities. You may remember what the Alliance did in the last War. Two days ago, along with the Manager of the Queen's Hall, I stood in the centre of what was once Queen's Hall and saw the results of indiscriminate bombing on a recent Saturday evening. Not a trace of the Hall remained except the outside walls. You will remember that every month during the War of 1914-18, or nearly every month, the Alliance held great meetings for Prayer in that Hall, and God greatly blessed that movement. It is the same during this war; in the Report you will find a description of what has been done by the Alliance in arranging for United National Prayer. The central meetings have been maintained under all circumstances; they have taken place even while the sirens have been sounding; there has been regularly maintained this spirit of prayer for the nation, and for the world as a whole.

The Report also refers to the "Poster Campaign." If you travel on the escalators on the underground railway, or in the lifts, you will have seen the posters there drawing attention to the power of Prayer, reminding thousands every day of the fact that prayer and victory must go hand in hand. Reference is also made to "The Noon Watch," a growing movement here and in other countries, when each day there are those who remember in prayer the Forces of the King.

The Report goes on to speak about "The Universal Week of Prayer." That has been a remarkable feature of the year's work. I received a letter recently from Prince Oscar Bernadotte in Stockholm, it had taken nearly two months to reach me, in which his Highness spoke of the Week of Prayer, and of the fact that while they were necessarily divided from us for the time being, yet they were one with us, using the same programme in the spirit of prayer. You will find in this Annual Report a full account of what took place last January, and of the great blessing which God has caused to rest upon this section of the work of the Alliance. Then there is the question of "Sunday Protection"; and another section of the Report is devoted to the matter of "Liberty of Conscience and Worship." I would only mention one country, that is Spain. Most of you know what is happening there to-day, how the Protestant Churches are closed; there is now no religious liberty in that land at all. You know the story which lies behind it, and with which this Alliance is so closely identified. Not only in Spain and in Portugal, but in other countries also we have continued actively our efforts on behalf of religious liberty, and we shall continue them until, as we hope later, liberty of conscience and worship are the privilege of all God-fearing people.

We pass on in the Report to a description of "Foreign Affairs and Relations." There is a very great deal which the Alliance does, and is called upon to do which, as you must understand, cannot be detailed in the Report at all. It is confidential work, and we cannot say anything about it. I am glad, however, to be able to say that in many cases in which the Alliance has been called to intervene, we still have, when we ask for it, the help of our Foreign Office in accomplishing what we ourselves cannot undertake; and we are grateful for the position which the Alliance holds, not only in the estimation of our own Foreign Office, but also in the estimation of the Foreign Offices in countries abroad.

I have said a great deal; more still might have been said. The Report closes with this epilogue: "For all that has been accomplished the Council give praise and glory to God. For all that has yet to be accomplished

the Council invoke Divine courage, strength, and the grace of the Holy Spirit. (How much depends on your personal help!) May the Triune God lead the World's Evangelical Alliance on to greater achievements even than during the past ninety-five years."

THE BISHOP OF ROCHESTER said

I have to move the following Resolution: "That this meeting receives the 95th Annual Report with thanksgiving and praise to God for His manifest blessing upon the witness and work of the World's Evangelical Alliance at home and overseas. It appeals to all in every land who follow Christ Jesus as Saviour and Lord to join the Membership of the Alliance, or otherwise to help to further its world-wide efforts to promote Christian Union and Co-operation on the basis of Truth and Love."

I would like to speak for a few moments upon one sentence in that resolution, namely, the efforts of the Alliance "to promote Christian Union and Co-operation on the basis of Truth and Love." If that sentence had been expanded both Truth and Love would not have been described as the basis of union. Truth must be the basis of all true union; but, surely, Love belongs to the actual process of building: it is the cement of union, even as St. Paul speaks of "the building up of the Body in love." If so, what do we mean by affirming that Union must be based on Truth, and that Union must be built up in love? Here are no mere words to round off a resolution, but the expression of a great practical reality!

First of all, what do we mean by affirming that Truth must be the basis of Union? What is Truth? You will all agree that the Truth of which we are thinking is Bible Truth, and that all Union must be built up on Bible Truth. Bible Truth, as it possesses the authority of God, has been called "self-evident Truth." As men discover the Truth from the open Bible, they have in their hearts, what our sixteenth century divines called "the interior witness of the Holy Spirit" convincing them of its truth. Now, Bible Truth is not the same as Credal Truth. Neither creeds nor articles can claim to express final Truth, for there is always fresh Truth breaking forth from Holy Scripture. Man-made creeds and articles must be (as the ages pass) subject to fresh interpretation and expansion, and sometimes even to revision. "But the word of the Lord endureth for ever." There, in Scripture, is final Truth to be found. The work of the Alliance, therefore, is not to propagate any particular brand of Truth, but rather to place the open Bible in the hands of all, that in its pages they may find for themselves, as they will, the Truth of God.

Thus the basis of the World's Evangelical Alliance is fidelity to Holy Scripture. From that basis arises our purpose—namely, to give the Holy Scriptures to every nation and to every Church; even as the English Bible explains English Christianity and English character.

We are being given, at this very time, an example of how Bible Truth works. The enlightened Emperor of Abyssinia, Haile Selassie, has for long been encouraging the scholars of the Abyssinian Church to translate the Scriptures and the Liturgy into the common vernacular, as both of them are in the now unused Ethiopic language. That is to say, Abyssinia is to-day in the position of England in the days of Erasmus and Tyndale. Watch Abyssinia! Please God, a Reformation will break out in Abyssinia after the war; for once a people possess an open Bible the Truth of God will emerge from it. One of the chief responsibilities of this Alliance will be to go to the help of the people of Abyssinia after the war, and to ask Philip's question of the man of Ethiopia, "Understandest thou what thou readest?"

Turn to another movement in the Church to-day—namely, that drawing together of the Eastern Orthodox Church and of the Anglican Communion, for which we thank God. We have much to learn from the Eastern Orthodox Church in the matter of worship, and they, likewise, have much to learn from us in the matter of Bible Truth. The Eastern Orthodox Church looks to two great sources of authority—Holy Scripture and Tradition. They assume that the authority of the Bible and the authority of Tradition cannot conflict because both are believed to have their ultimate source in the Holy Spirit of God. But (and this is the point) with the Orthodox Church the Bible and tradition remain *separate* sources of Truth. The result is significant. In the

Eastern Orthodox Church, both the Bible and Tradition are dead. With them the Bible is an historic document, useful for reference, but possessing no living voice. It is also a Church Book rather than a people's Book. Again, though the Eastern Orthodox Church lays immense stress on Tradition as being the living stream of Truth continually revealed by the Holy Spirit to the Church; yet, as a matter of history, the Tradition of the Eastern Orthodox Church has not spoken for the last eleven and a half centuries: not since the 7th Œcumenical Council in the year 787. That is to say, where the Bible is not looked upon as final Truth, but is thought to require to be completed by Tradition as another source of Truth, there both become dead. Now with us it is so different. We believe in Bible Truth, and we also believe in Tradition. But our Tradition grows immediately out of the Bible: it is not a separate source of authority. Our Tradition is the Holy Spirit of God taking the things of Christ (of which the final record is in the Bible) and interpreting them unto us. The result is that the living voice of God speaks to us from out of the pages of the Bible; and, also, with us, Tradition is a living growth as new light continually breaks forth from God's Word. In a word, Tradition is the living interpretation by the Holy Spirit of God's living revelation of Himself in His Word.

As, therefore, we rejoice in this drawing together of the Eastern Orthodox Church and our Evangelical Churches, we have to be careful not to betray our great heritage of the living Voice of the Living God speaking to us His living Truth out of His Word. On us lies the responsibility of giving to the Eastern Orthodox Church that Bible Truth which is the chief feature of English Christianity. The Eastern Orthodox Church needs reform. The Abyssinian Church needs reform. As we know from the experience of our own Church if a people is given the open Bible, then all the rest will follow. For this reason I consider it to be one of the most hopeful features of our time that there is a return, in these days, to a theology of Scripture. The last War marked a period, before and after, of what one might call man-made theology. Scholars first devised their own theories, and then tried to prove them out of Holy Scripture. One by one these man-made theories, during the past years, have been discredited. To-day, more particularly the younger scholars are asking, "What saith the Scriptures?" Instead of devising theories of their own they are turning with unprejudiced minds to learn what the Bible teaches, and they follow those who are expounders of Bible Truth.

In this return to the Bible I see the great hope for the future. England has an amazing part to play in the destiny of the world. Our Empire, and the great American Republic stand up to-day as the champions of Christendom against pagan aggression. That is, "God's Chivalry" are the two great Protestant Commonwealths: a very significant fact. It is the Bible that has formed English and American character. It is the Bible that has prepared us to play our part in this day of judgment. After the war we shall be confronted with immense problems of reconstruction. There will be mighty services to render of succour and of deliverance, in feeding starving peoples and in fighting the outbreak of plague. All this ministry of reconstruction and of succour will, likewise, devolve on these two Bible-loving democracies—the British Empire and the United States of America. If, then, it is the Bible which has armed us in the past, and prepared us to be God's crusaders against paganism; it is the Bible to which we must turn now, as we look forward to building a new world. Otherwise the building will not be founded on Truth. After the war the responsibility will rest upon this Alliance of giving the open Bible free course in every land. So will the World's Evangelical Alliance fulfil its purpose of promoting Christian Union on the basis of Truth.

If Bible Truth is the basis of Union there is, in the second place, the urge towards Union. That urge is Love, which I have called the cement of Union: that which binds the building together. In this war, as in the last war, there is discernible a strong movement towards Unity. It is a general movement working in every sphere of the nation's life, and one that is drawing the Churches together. What, then, is the explanation of this urge and movement towards Unity which is, and always has been, a feature of war? It is union inspired first by a common fear, and then, secondly, by common service. Now a unity inspired by fear may be strong, but it cannot be lasting. Wild animals will huddle together on some small island in a flood; but they will prey upon each other once again, when the flood has

subsided. As we found in the last war the Allies who had fought shoulder to shoulder quickly fell apart when peace came and the need for union was removed. Fear, however, can strongly impel towards union. So it is that the chief impulse towards the re-union of Christendom comes from the missionary Churches, surrounded as they are by the forces of paganism. In these days it is not necessary to go to the temples of China, or to the jungles of Africa, to learn what fear the forces of evil can inspire. Hell itself had been let loose from the bottomless pit of evil, and now stalks abroad through Western Christendom. We are all aware of the attack of evil; and, recognising that we are fighting against the devil himself, we are impelled towards a union with each other that is already closer than anything we have yet experienced since the Reformation.

But more than fear is needed for lasting unity; and there is this second urge to re-union which arises through the war—namely, common service. But our common service, in the change from war to peace, must also change from negative service—standing shoulder to shoulder in defence, to positive service—forwarding the Kingdom of God. The closer the Churches draw together during these days of war the more shall we be prepared for union after the war. But, even now, we must keep before us the ultimate purpose of Union—namely, that of active evangelism; if the urge for union is to develop from that of fear to the impulse of love. If our Alliance is a World's *Evangelical* Alliance then it must be an Alliance in aggressive evangelism. And it is in aggressive evangelism after the war, and even now, that we shall find the true cement of Love for our union. There may be Round Table Conferences, as there were after the last war. But we must not base our hope on Round Table Conferences, save in the last stages of re-union. You will remember how the urge to re-union became a very potent force at the end of the last war, and how it culminated in 1920 in that great Encyclical Letter issued by Lambeth Conference calling for re-union. But the movement for re-union which then ensued was not strong enough to resist the pressure of opposition which arose in many quarters. The reason was, I believe, because the movement took the direction of discussing re-union, and of seeking to bring it into being by means of conference. Canon Barry has reminded us that when we seek to define the Church; if we ask what the Church *is*; our definition tends to unchurch members of other communions. As the Church is a living organism it can only be defined in terms of growth and as regards its end and purpose. Therefore, in defining the Church, instead of asking "What is the Church?" we enquire "What is the Church for?" when immediately we beckon to our partners in the other boat to come and help us. It is as we pray and work together to proclaim Christ's Gospel in every part of the world, and His dominion in every sphere of life, that we shall find we have grown into a unity. Then will arise the need of Round Table conferences, to consolidate and co-ordinate the achievement of re-union. This matter of re-union is of greater moment than I can express. I thank God that we are in a better position as regards re-union than we were at the end of the last war. Despite all opposition, there has grown up the remarkable Œcumenical movement which culminated in the great Conference at Oxford in 1937, and has given us the machinery of a United Church. We have also witnessed during the past years important steps towards the Reunion of Christendom. For example, there is now one United Church of Scotland, and also one united Methodist Communion in England. Thus, the way has been prepared for further advance. If only we will keep ever in mind our aim and purpose, namely, that of aggressive evangelism; then, I believe, the cause of reunion will go forward with mighty effect, for the Body will be built up in Love.

Our Secretary has told us how the anxious are continually asking him what is going to happen to the World, and whether the signs of the times point to our Lord's return. Of course people ask him that question. They have always been asking it. The apostles asked it of their Risen Lord—"Wilt Thou at this time restore again the kingdom to Israel?" And the answer is always the same. It is the reply the Lord gave to His disciples, "It is not for you to know." One thing becomes certain as we read the Gospels, the Epistles, and the Book of Revelation—that God does not mean us to know history beforehand. But God does give us (even as our Lord promised) the power to carry on, and so to bring in His Kingdom. For myself, though I can panic with the best of

them when bombs fall, yet I do not wish to escape out of this world at the present time. Instead I pray God in His mercy to give me power to play my part in this the greatest day of our nation's story. "Now God be thanked Who has matched us with this hour." May He give us all grace, not only to play our part manfully as now we oppose the forces of the devil, but also, when peace crowns our sacrifice, to go forward hand in hand to build His Kingdom by an aggressive evangelism. For this is what we mean by a Union that is builded up in love. It is our love for others, and our love for our Blessed Saviour, driving us forward together to witness for Him.

Dr. R. C. GELLIE,

in seconding the Resolution, said:

My Lord Bishop, Ladies and Gentlemen, Fellow Christians. When I read this Report, which will be in your hands later, I said to myself, "Well, this is a thoroughly good Report; and, as one would expect from our devoted Secretary, Mr. Gooch, not only is it a thoroughly efficient Report, but it is also a thoroughly encouraging Report." And that is something to say in these difficult times. It set me thinking as to how one would define the work of the World's Evangelical Alliance after so many years of testing, and yet showing still such redoubtable vigour and vitality. I thought I should like to describe it in this way—not so much as to what the Alliance stands for, but rather as to what its characteristics are. There are three "F's" in the title of the Report —"Faith, Freedom and Fellowship." I am going to give you three other "F's." The World's Evangelical Alliance stands for: Foundations, which are reliable; Frontiers, which are discernible; and for Fountains, constantly renewed.

First, there are the *Foundations*, which do not need to be continually defined. People do take them for granted. It is recognised that the Alliance stands upon something that is stable—the eternal Gospel, the glorious revelation of God, the self-disclosure of God, progressive, and culminating in our wondrous Saviour. I love the modern translation of the opening verse of one of the Psalms: "God, our Rock, our Refuge, and our Rescue." That puts together admirably what has been presented to us, and reveals to us the foundations upon which the work of the Alliance rests.

Secondly, the Alliance also has *Frontiers*. I do not call them barriers; I do not call them defences; I call them Frontiers, both moral and religious; and I rejoice in that because, really, there are some people today who seem to think that it is impossible to be large-minded, or large-hearted without being vague. They seem to think that you cannot have a large outlook without looseness of thought. Well, we do not stand for that in the Alliance. It recognises these moral and religious Frontiers, and it asserts them. Just as we took our part in the past year in endeavouring to clarify people's minds, and to secure a right outlook concerning the keeping of Sunday.

Thirdly, we have the *Fountains*. We have discovered them; we know they are there. What I love in the work of the Alliance in the past year has been that while the old work was continued, there was also that adaptability which I have come to associate with it. It is, indeed, in some large measure associated with the personality of our Secretary, with whom I have worked for many years. That "Noon Watch"; that "Prayer Card" to be put into the homes of the people, with its simple and wise petition; the regular monthly "Days of National Prayer." All these things show the freshness of our activity. We have not got fossilised, or frozen; we have not lost the power of adaptation, and I thank God for it. I believe that the activities of the Alliance, if we are faithful to our trust, will be more and more blessed by God, and that it will reach its centenary with marvellous freshness of life and vigour.

There are two points that I would like to touch upon. One is the great importance and significance of the Universal Week of Prayer that takes place in the first week in January. That has come home to me in a vital way, because less than two years ago I was in New Zealand, and there one came across, not the actually keeping of it, because I did not arrive there until the third week in January, and left before October came. But there was the spirit of it, and the largeness of it, the definiteness of the

message of the Gospel, and that Christian fellowship and unity which the Alliance has been used so largely in fostering, and which was felt even there in New Zealand, so far away. Even in the limited association with the influence of the work of the Alliance there which I had, stood for something; there was a decisiveness, and also at the same time, a largeness and a fellowship that mean so much. I think we are inclined a little to take it all for granted. Why should we not have a Week of Prayer reaching round the world? But really it is an amazing feat; and it could be made still more efficient and widespread. It is when one travels to a place eight thousand miles away, and finding its existence, and the fellowship associated with it, there, that one begins to feel that this centre, this organisation at home, does mean a great deal. And what I love about it is that I have never been to one of these prayer gatherings, and I have been to a good many outside London, without realising its reverence and reality. People sometimes say, "Can anybody pray?" We know it is left very much in the hands of the chairman; there are special topics and suggestions made for prayer; but the meeting is usually thrown open for both men and women to pray, with the request, "Please don't pray too long." When I was a boy I went once or twice to prayer gatherings, and I can distinctly remember—I will not say whether they were men, or women; perhaps you can guess who they were—who prayed at great length! But for the last fifteen years I have never found an instance in which one of these prayer days at the beginning of the year was spoiled either by people praying egotistically—which is such a different thing from praying personally—or losing, in any sense, the reverence and reality which always characterise the meetings for prayer.

The other point I wish to make is the actuality of this close fellowship with the Evangelical Churches in the European countries. One of my loveliest memories, when I had the honour of being one of the honorary Secretaries, was going with Mr. Gooch into Czechoslovakia, and holding some meetings there; one's addresses had, of course, to be given by interpretation. One's most living memory—it is almost a tragic memory now—was going down into a village where there had been a strong movement for freedom of religion, for more vitality of religion, until the whole village community had practically made up its mind to leave the Roman Church, and was feeling after something else. We went down about eleven o'clock on the Saturday night and entered that village; the women were all dressed very decorously in black, and were very reverent in their worship; and there were also about fifty men there; all prepared to listen to our message. What gave us strength was that we came there as representatives of the World's Evangelical Alliance. They did not suppose that we were going to start a new Church; no, we came representing other Churches, just bringing to them the message of God's free and full forgiveness, and the realization of His gift of power and of peace. I was specially impressed by one thing which you will find in the Report when you receive it, and that is the message which the Greek Evangelical Churches sent to us just after the difficult days of last October. I know there are some people who speak about the friendly and helpful relations with the Evangelical Churches in other countries as if it were largely a pose, and not a reality. But think of this Evangelical Church of Greece. In a Theological College that I know well there was a Greek student from one of these Greek Evangelical Churches; He came to take a year's training; he had been a lawyer; but, won by the message and fulness of the Gospel, he gave up what was a successful professional career in order to be prepared for the ministry. He worked hard here, and then when he had completed his year's training, he found that Greece was shut to him because of the War, and he could not get back again. But he had so impressed himself upon the Church and friends here in England to whose Theological College he had gone, that they have actually appointed him, in the meantime, to be minister of a preaching station, and he is doing the work very successfully. What a proof that is of the reality of the fellowship that exists between us; and is a guarantee that the same thing could happen with practically all these Evangelical Churches. I have visited other places, in addition to Czechoslovakia, with Mr. Gooch, and in them all there is manifested the same spirit of fellowship.

I am glad that Mr. Gooch was able to give us such a good financial report. I do not profess to be a financier, but I did observe

that there was a considerable balance on the right side. But, so far as I could read the facts, that would not have been the case if it had not been for legacies. I want to say that we must continue to show our generosity towards the work of the Alliance. I hope you will not think the story I am about to tell you too trivial; but it had a message for me when I came across it. A little girl had gone to Church, and she had taken with her the offertory that had been given to her. She had some little weekly pocket money, and she took out of the money what she would give. Her mother saw her fingering a threepenny and a sixpenny piece. (The new minister was almost certain to be settled in that charge.) He preached his sermon, and after the sermon the offertory was taken up: and the money apparently had vanished. After the service the mother of the little girl—she was about eleven years of age—said to her, "I saw you playing about with the threepenny and the sixpenny pieces during the service. What were you doing." The little girl replied, "I was just wondering which I would give, the threepenny piece, or the sixpenny piece." And her mother asked her what she decided to do. "After hearing the minister preach I gave both!" she replied. With us, which shall it be, 3d. or 6d. or 1s., or 2s. 6d. or 5s., or 10s., or a £1? Really we must do all we can. I am not ashamed, even in this War Savings Week in London, which we wish every success, I am not ashamed to say that the World's Evangelical Alliance deserves all our support. It will be a witness to other nations that the Alliance possesses the same vitality in that it has been able to do so much, and to do it successfully, in a year of War.

Rev. J. CHALMERS LYON (Hon. Secretary),

in supporting the Resolution, said:

It is a great pleasure to be under your presidency, my Lord Bishop, to-day. We honour our Chairman for his own sake, and for his father's sake. I come from Liverpool, that tragic city to-day, and I remember the Bishopric of Dr. Chavasse, your father, sir; I remember the profound influence for good that he exerted in that whole diocese in those great old days. I am proud and thankful to be here under your Chairmanship, and we thank you for the words you have spoken, taking us right back, as Dr. Gillie also has done, to the foundation facts.

I am only here to say "Amen" to what has previously been said, but as one who is privileged to attend, not only the general meetings of the Alliance, but also the Council meetings, I can testify to the wonderful worldwide activities of the Alliance, many of which cannot be put into the Report, and all the interests of that work that makes one feel in touch with the work of God throughout the world from month to month.

Like Dr. Gillie, it has been my privilege to travel, with Mr. Gooch occasionally, and sometimes alone, for the World's Evangelical Alliance. I shall never forget, nor will he, the last visit that we paid to Germany and Poland, in company with that great saint of God, Bishop Taylor Smith. The memory of the things that we experienced then will always live with us; and the same impressions are upon our hearts as are upon the heart and mind of Dr. Gillie. Those little out-of-the-way villages in the heart of Poland, where there lived those communities which valued our fellowship. Indeed, I remember one little town I think it was away up in the Carpathian Mountains, an old peasant came up to me at the close of the meeting, he was wearing a sheepskin coat, and looked very picturesque, and he gazed into my face, and he held my hand, and he spoke in words which were entirely unintelligible to me. Afterwards I found that he was comparing my visit with the visit of the Apostle Paul in days of old. There was no danger of my getting swollen-headed; I know myself too well. But I was thankful to feel that I had been God's agent in bringing to that man His message, and that God had used so foolish an instrument to be His mouthpiece in bringing courage and cheer to that little centre of Protestant witness. They were standing together, and they were standing together with us, and we were glad to experience that unity, that we here in Britain had an interest in them, feeling that we were, indeed, part of the great family of God, bound together in the bonds of love, and built upon those everlasting foundations of eternal Truth that we

have in the pages of the Word of God. It was great to have that experience. I think of others whom one met at that time; one is almost afraid to ask what has happened to them. I think of one man, a pastor in a Polish city, and his beloved wife, and his lovely little daughter, a dear friend of mine; I always used to pray for him years after my visit there. But what of them to-day? In that tragic land of Poland, what is happening? God only knows where they are to-day. We look forward to the time when this War will remain just a hideous memory, and when the time shall come for building up again. We must be preparing now for that time. I believe in Germany there are vast numbers whose hearts and whose prayers are with us to-day and who are not with their own Governing bodies. Just on the eve of the outbreak of War, I received a letter, I will not even say from what part of Germany it came; it was not signed; there was no address; but I knew who wrote it; and I know that the words contained in that letter are true to-day. We had stayed with them in their house. The letter ran thus: "Dear Mr. Lyon.—We want you to know that whatever happens our affection for you, and your wife, will remain unchanged. Now we know who is the 'beast' in the Book of Revelation." That is the way they had to speak of their own political head—the "Beast." They regard him with loathing, because they love God, and they are assured in their hearts that it is an evil thing which has happened to their nation. There are those in that land who love the Scriptures, and who love the Saviour, and it is that love and true unity that binds us together, and gives us an unquenchable hope for the future.

I was glad, sir, that you stressed in your address to-day the need for an Evangelical witness, and for a personal witness. Let me tell you something that is happening in my own Church. I believe there is an awakening going on. A few teams of evangelists have been appointed to go round the whole of the North London Presbyterian Churches to conduct some brief Missions, three or four days, and for which preparation is being made all over the district. I am so thankful to find that there is a longing in the Churches for spiritual quickening. There is a feeling that we need a new baptism of the Holy Ghost, and of the Power of God. And what has been laid on my heart, and what I am saying to you I am saying wherever I go, is this: Let there be more personal witness in the pew. Oh, the pity of it, that we have been leaving things so much to the pulpit! We want the co-operation, the working, of men and women in the pew. What about your neighbours who never go near a place of worship? Reference is made in the Report to the fact that upwards of sixty per cent. of our boys and girls between the ages of fourteen and seventeen seem to be growing up in utter paganism. My wife is living out in the country; and there are a great many evacuated people there. She started a meeting among the women on Sunday afternoons, and my daughter is taking a meeting for the children; and they are simply appalled by the ignorance shown of the most elementary facts of the Christian faith. The need is tremendous, but the resources are boundless. If we are prepared prayerfully to acknowledge our own failure, our own feebleness in the past, and to seek for equipment from the Spirit of God, and then individually to tell others of Christ, I believe that God will work, and will send that new spiritual quickening throughout this land, which we so sorely need.

I am glad that the note of encouragement has been struck at this meeting. But may I say this, too, that the past year has been a year of very grave losses in the ranks of the World's Evangelical Alliance. *We need new members.* What are we going to do about it? We can do a real service for this Alliance, and for the cause of God, by speaking of it to our friends. Reference has been made to legacies. We thank God for legacies so greatly needed. I heard a remark made the other day when it was asked how we could help a certain Society, and it was this, "Where there's a will there's a way." Keep that in mind; do what you can; the Alliance is worthy of your support; pray for it; work for it. Pray, above all things, that it may take its part in hastening forward that spiritual revival for which, I believe, every one of us is longing and preparing.

The Chairman put the Resolution to the meeting, and it was declared carried unanimously.

The closing prayer was offered by the Rev. E. S. Carr, M.A. (Member of the Executive Committee), after which the Bishop of Rochester pronounced the Benediction.

"The Sword of the Spirit" Movement

On January 6th, 1928, Pope Pius XI (the immediate predecessor of the present Pontiff) issued an Encyclical Letter on "True Religious Unity." It is known—from the first words in its Latin original—as the Encyclical *Mortalium Animos*, and is a severe denunciation of attempts then being made to encourage friendly co-operation between Roman Catholics and members of other Churches. "Thus, Venerable Brethren," said the Pope, "it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics. There is but one way in which the unity of Christians may be fostered, and that is by furthering the return to the one true Church of Christ of those who are separated from it; for from that one true Church they have in the past fallen away." Roman Catholics must be careful (said the Pope) to avoid all attempts to distinguish between "'fundamental' and 'non-fundamental' articles of faith, the former to be accepted by all, the latter being left to the free acceptance of the faithful." Such a distinction (he added) is futile, for Roman Catholics must accept all dogmas equally: "the infallibility of the Roman Pontiff, in the sense defined by the Vatican Council, with the same faith as they believe in the Incarnation of our Lord." All dogmas are equally obligatory, for "has not God revealed them all?" ("*nemo Deus illos omnes revelavit?*"). Therefore, Roman Catholics must avoid all collective meetings on religion with "non-Catholics": "It is clear that the Apostolic See can by no means take part in these assemblies: nor is it in any way lawful for Catholics to give to such enterprises their encouragement or support. If they did so, they would be giving countenance to a false Christianity quite alien to the one Church of Christ."

The English Catholic Truth Society published, as one of its twopenny pamphlets ("Do. III" in the Catalogue), an English translation of that Encyclical, "with an Introduction by His Eminence Cardinal Bourne." The Cardinal (the then Archbishop of Westminster and immediate predecessor of the present Cardinal Hinsley) emphasised the fact that the Roman Church "is essentially unable to regard Divine worship as a matter of opinion, sentiment, or uncertainty. . . . Catholics are precluded from any action that would appear to call in question the objective truth of the revelation delivered to her by Jesus Christ our Lord."

That was eleven to thirteen years ago. A rigid exclusivism! No dealings with outsiders. Nothing to be done even "that would appear to" suggest religious co-operation with "non-Catholics"! Thus Pius XI and Cardinal Bourne in 1928 and 1930. In 1941, however, what do we find? Active co-operation in order to produce plans for "an agreed Christian front," of Cardinal Bourne's successor, Cardinal Hinsley, with leaders of the Church of England and the English Nonconformists. To quote the headlines in the Roman Catholic weekly, *The Universe* (December 27th, 1940): "Anglicans and Free Churchmen adopt Pope's [Pius XII] Five Peace Points. Leaders see them as true basis of Concord. Christian principles must be the basis of national policy and of all social life." On May 10th and 11th, 1941, two public meetings were held in London, to advocate a policy entitled "The Sword of the Spirit," which had been started by the Spirit." The London *Catholic Times*, May 16th, said: "The meetings, held in the Stoll Cinema under the auspices of the Sword of the Spirit movement, had for their object An Agreed Christian Order. The Acting Moderator of the Free Church Federal Council, Dr. Berry, participated, as well as the Cardinal and the Anglican Primate and a number of [Roman] Catholic and Anglican Bishops."

What had become of Pius XI's *Mortalium* and Cardinal Bourne's emphatic endorsement of it? It cannot be said that the Stoll meetings were not concerned with religion. They were to promote "an agreed Christian Order."

Clearly, time has worked a change! The Roman Catholics are now working with the heretics! Do the latter, however, realise the possible dangers of such an alliance?

The Stoll meeting was fully described—as to its objects and ideals—in a handsome sixpenny "Souvenir Programme." From this it appears that, though the membership

of the Sword of the Spirit "is not confined to Catholics," the movement is under the "spiritual patronage" of Saints John Fisher and Thomas More (canonised a few years ago as martyrs for the Papal Supremacy). The movement is "with the approval and under the guidance of the [R.C.] Hierarchy," and "it enjoys the active co-operation of most of the large Catholic Societies." Its organisation is to be by persons known "to be enthusiastic leaders of Catholic life." Its standard of teaching is the Papal Encyclicals; for "light enough to guide our feet is given to us outwardly in principles so authoritatively proclaimed by the Holy See." It is added that the Roman Catholic Church is "a supranational spiritual society which is more organically united than any political body, and which possesses an autonomous body of principles and doctrines on which to base their judgments."

Now, here we have a difficulty. If the movement is guided by the Papal Encyclicals, what about Pius XI's Encyclical *Mortalium*, prohibiting any religious assemblies, or co-operation, with heretics? Why throw it overboard and accept the others? Is this not to make a distinction (forbidden) between "fundamentals" and "non-fundamentals"? The only logical explanation seems to be that the Roman Catholics are not giving up one iota of the Papal teaching, but that the "non-Catholics" *are being lured unawares into supporting it*. It is desirable, then, that they should realise exactly what it is which they are being enticed to sanction.

The Encyclical to which the Catholic propagandists are accustomed to draw most attention is *Rerum Novarum* ("on the condition of the labouring classes"), published in 1891 by Pope Leo XIII. It would be strange indeed if in all the voluminous writings of that Pope (the most prolific producer of Encyclicals in the history of the Papacy), or in those of his successors, there should not be found a good deal of excellent advice. Leo denounced the selfish greed of an avaricious class of capitalists, who, he said, treat their workers as little better than slaves. He advocated reasonable (though "frugal") comfort for workers. In those and other ways he put forward some good (though, by no means very bold) suggestions for social betterment.

That is all very well!—but *Rerum Novarum* was not the only Encyclical issued by Leo XIII. Amongst his others were *Inscrutabili* (April 21st, 1878: "On the Evils of Modern Society"); *Quod Apostolici* (December 28th, 1878: "Concerning Modern Errors"); *Arcanum Divinae* (February 10th, 1880: "On Christian Marriage"); *Immortale Dei* (November 1st, 1885: "On the Christian Constitution of States"); *Libertas* (June 20th, 1888: "On Human Liberty"); *Sapientiae* (January 10th, 1890: "On Christian Citizenship"); and *Graves de Communi* (January 18th, 1901: "On Christian Democracy"). In order to get a clear idea of Papal teaching it is needful to read *all* these documents, *not one only*: and it should be remembered that the late Pope Pius XI, in his Encyclical *Quadragesimo Anno* (May 15th, 1931, commemorating the 40th anniversary of Leo's *Rerum Novarum*), definitely named, and adopted as expressing his own ideas, all the above-named Encyclicals.

What, then, do we find? We discover that Leo XIII (1) said that there are two powers on earth, the civil and the ecclesiastical, the latter being the Roman Church; and that, in all matters of common interest, the civil power should obey the ecclesiastical; (2) stated that civil laws, if opposed to those of the Church, are not morally binding; (3) condemned the principles of freedom of conscience, publication, and speech; (4) claimed that the State ought to establish the Roman Catholic religion as "alone true"; (5) asserted that the Roman Church has a right not only to teach, but also "to judge and to punish"; and (6) said that toleration, by the State, of beliefs other than those of Roman Catholicism, is at best a regrettable necessity, excusable only in special circumstances, and to be as small as possible. When, then, people are told of the benevolent maxims of Leo XIII, in *Rerum Novarum*, about good treatment of the workers, they should be careful to bear in mind that all such benevolent maxims are merely parts of a co-ordinated theory which also denies the principles of freedom. Leo, in fact, was quite frank about it, for he said in the Encyclical *Libertas*: "It is not of itself wrong to prefer a democratic form of government, *if only the Catholic doctrine be maintained as to the origin and exercise of power*." (See the London Catho-

lic Truth Society's collection of Papal Encyclicals, *The Pope and the People*; ed. 1939, page 93; italics ours.) In short, democracy "is not in itself wrong"—provided it recognises Papal maxims of Church supremacy and exclusiveness!

Do the Anglican and Nonconformist supporters of "The Sword of the Spirit" realise that they are logically committed to condonation of these principles?—which, besides being unjust in themselves, would, if fully effective, destroy the Anglican and Nonconformist Churches?

"'Will you walk into my parlour?' said the spider to the fly; 'It is the prettiest little parlour that ever you did spy!'" True, the "Sword" movement is apparently committed only to "the Holy Father's [the Pope's] five peace points" (which allude simply to ordinary principles of international justice) and to five other points added by the movement itself: abolition of extreme economic inequalities; establishment of equal educational opportunities; safeguarding the family; restoration of a sense of divine vocation in daily work; and the use of earth's resources for the good of the whole of humanity. Even here, however, there is some ambiguity. What does "safeguarding the family unit" mean? According to Papal teaching, the discipline of the Roman Catholic Church must prevail in every family of which either the husband or the wife is (let alone when both are!) a Catholic: and Papal law requires that the marriage should have been Catholic and all the children brought up Catholics. Does the "Sword" movement expect this to be enforced by the State? Again, what does "restoration of a sense of divine vocation in daily work" mean? It is quite undefined, and might mean dominance of an obscurantist type of clericalism. In fact, if the Roman Catholic conception of life prevailed, that is what it would mean. Even the apparently innocent "five-plus-five points" programme, then, is really by no means without possible dangers: but, above all, the movement is really founded on the Papal Encyclicals, whose intolerant teaching we have seen. Do the Anglican and Free Church leaders, who's support has been forthcoming, realise this?

The London *Catholic Times*, reporting, in its May 16th issue, the Stoll meeting, said: "The Bishop of Chichester expressed the belief that through Christian co-operation, outside the dogmatic field, on a universal scale, with the leadership, if possible, of the Pope, the essential spiritual foundation could be laid for the fellowship of all nations as one family under the Fatherhood of God."

This, by the clause, "outside the dogmatic field," seems to presuppose that forbidden principle of a distinction between "fundamentals" and "non-fundamentals." It also fails to explain how Mohammedans, Hindoos, Confucians, Shintoists, Jews, Freethinkers, and others, are to be brought "under the leadership of the Pope." Above all, however, it overlooks that this "leadership of the Pope" idea has been tried—and it failed. In Western Europe, during the Middle Ages, the Papacy was exalted above all other powers; and to what did that state of things lead? A Catholic writer, Hilaire Belloc, may be quoted (*Wolsey*; London, 1930; pp. 7-8): "This universal organisation of the Church, or rather the Church itself, its officers (that is, its priesthood and hierarchy), its routine methods, had sunk during the last two generations into an increasingly diseased condition. Its rules had become mechanical, the clergy, especially in the higher ranks, were worldly and their lives often scandalous. Against this state of affairs men had long been protesting, and had by Wolsey's time begun to clamour." That alluded to England; but in another book (*How the Reformation Happened*, 1928; p. 218) Belloc described a similar condition over the whole Church: "There had been gross and universal corruption. . . . And the Papacy, which controlled all, was in the worst case of all."

There seems at first a plausible attraction in the idea of a serene Papal headship guiding the world to happiness; but it does not work in practice. The ecclesiastical outlook is too narrow. J. W. POYNTER.

Continental Evangelical Life and Work

One Religion in Spain

We have sought to keep our readers in touch with Roman Catholic movements in Spain, and the plight of Spanish Protestants in the light of promises which amount to chicanery and deceit. Now, we quote from the *Daily Telegraph* the following report from their correspondent in Madrid. Attention is drawn to the closing paragraph of the report, which is being made the subject of further representations on behalf of religious freedom in Spain:—

"An agreement between Spain and the Vatican preliminary to the new concordat was signed here by Señor Sañer and the Papal Nuncio, Mnsgr. Cicognani, yesterday. The text was not published, but an official note just issued says that the agreement fixes the procedure to be followed regulating the appointment of the Spanish archbishops, bishops, apostolic administrators and auxiliary bishops.

"Under the agreement nineteen bishoprics will be filled, including those of Barcelona, Almeria, Guidadreal, Cuenca, Jaen, Siguenza and Teruel, whose bishops were assassinated during the civil war. The post of Cardinal Primate of Spain, who is also the Archbishop of Toledo, is still vacant.

"Meantime the Spanish Government agrees to observe the clauses existing in the concordat dated 1851, which state that the Roman Catholic religion shall be the exclusive religion of the Spanish nation."

Position of Baptists in Europe

Dr. J. H. Rushbrooke, President of the Baptist World Alliance in a recent speech described the position of Baptists on the continent of Europe as "simply calamitous."

"Continental Baptists," he said, "were facing an attempt against the human spirit. Through large parts of Europe religious freedom had gone. The Vatican had allowed its radio to be virtually silent, and the Pope's 'Five Points' had no hearing in Italy. He doubted whether they had been preached in the pulpits of Italy.

"If freedom had been lost by the larger Christian bodies possessing numbers, wealth and prestige, what was likely to be the fate of Baptists, a minority in every country? Their outlook was diametrically opposed to totalitarianism and nationalism, and they could expect no mercy. They were suppressed and driven underground. Some were ignobly compliant, but he did not believe defection was widespread. Since Russia took over Estonia, Latvia and Lithuania, some Baptists have been arrested and leaders had mysteriously disappeared. Not all the churches were closed, but Soviet Russia was frankly anti-Christian, and many Baptists would share the fate of the hundreds of thousands of Russian Baptists.

"The Baptists in Germany are the oldest and with the exception of the Scandinavians the best educated and organised. They have always had two weaknesses—a singular dullness regarding the social application of the Gospel (because they wish to avoid politics) and a perverted racial feeling.

"With all their evangelistic zeal, they never regard converts of other races as equal with themselves and have never set up native preachers' schools. Preachers must be trained in Hamburg. What must be our attitude after the war? Despite my strictures on my German brethren—strictures which I shall make to their face when the time comes—we must affirm our solidarity with them as fellow-Christians. We must always contend for religious liberty."

Persecution of Religion in Europe

It must not be thought that Baptists in Europe are alone in the sufferings they are enduring. The present, no less than the past, painfully illustrates the inability of dictators and tyrants to tolerate the practice of Christianity. At this moment Christians generally in Europe are suffering for their faith. *The Times* correspondent at Istanbul sends a heart-rending account of conditions in Yugoslavia, where the Nazis are urging the Bulgarians to persecute and even butcher their old rivals, now unarmed and helpless. We quote from the *Church Times*:—

"'The Serbian clergy,' he writes, 'seem to have been the special object of the invaders' hatred. Almost everywhere at least one priest is among the executed. The

Patriarch Gavril, who had been arrested in Montenegro, was brought to Belgrade, and, after the removal of his clerical robes, confined in his underclothes on the ground-floor of a building where passers-by could see him. The Bulgarians have expelled from Macedonia all members of the Serbian clergy, replacing them by Bulgarians. They even appointed a Bulgarian Bishop of Nish, thereby showing their ambitions to annex also that district.

"'Far away in Scandinavia, Christian patriots are suffering a like fate. In Norway, which was forbidden to keep its national festival, great indignation was aroused among Christian people by the order of the Commissar for Justice, that clergymen should be compelled by the police to abandon their oath of professional secrecy if the State interest demanded it. It was this action, coupled with the mounting evidence of the brutal violence practised by Quisling's followers in the schools and universities, that compelled the seven bishops of Norway to send a strongly worded letter of protest to the Quisling Commissar for Church and Education.

"'When the bishops found that they could obtain no satisfaction from the Commissar, they issued their correspondence with him in the form of a pastoral letter to be read in all Norwegian churches. This was promptly forbidden, and State police and Quisling storm-troopers were present at the church services in order to see that the ban was obeyed. In spite of this attempted terrorisation, many clergy courageously defied the ban and read the letter from the pulpit. Fifty thousand copies were also printed, and although the authorities attempted to seize them and prevent their distribution, they were circulated in many Norwegian towns, and duplicated copies subsequently carried the bishops' message all over Norway.

"'Unfortunately, the Nazis are not the only avowed enemies of the Faith on the Continent of Europe. There is increasing evidence of the persecution of religion by the Soviet authorities in the Baltic State of Estonia, where both Lutherans and Orthodox are victims. The attempt to suppress Christianity follows much the same lines as those adopted since the Bolshevist revolution in Russia. The saying of prayers and the teaching of religion in all schools are forbidden, on the ground that they are "out-of-date means of obscurantism." All land and other immovable property of the religious associations has been nationalised, and the clergy are regarded as the enemies of the people. Theoretically, they are still allowed to officiate, but in practice this is made extremely difficult. Since last September the anti-religious drive has intensified, and many more arrests have been made both among Lutheran pastors and Orthodox priests.

"The famous Orthodox monastery of Petseri has been turned into barracks for the Red Army, and anti-religious clubs have been formed all over the country.

"'In Poland the Germans have been making strenuous efforts to seduce the Orthodox Church, and have found a rival to Quisling in the so-called Archbishop Serafin. Belonging to a Protestant family in the Ukraine, this man became a priest of one of the schismatic groups of the Ukrainian Church, and was subsequently irregularly exalted to episcopal rank. Serafin has lived in Germany and Vienna during recent years. His role in Poland was to bring pressure to bear on the Orthodox hierarchy to accept the instructions of the German rulers. When this was achieved, the Metropolitan, Dionisius, who had been removed, was reinstated; but steps have been taken to "Ukrainize" the Church, including the consecration of two Ukrainians as new bishops.

"'According to the *Polish Fortnightly Review*, there are justifiable reasons for thinking that the Germans are planning to subject the entire Greek Orthodox Church in Eastern Europe to a single central authority, which will probably be at Breslau, where there are numerous Orthodox institutions, including a training college for priests.'"

It is the desire and duty of the World's Evangelical Alliance to do anything possible to help these persecuted brethren and Churches, and what cannot be done immediately through closed doors awaits the day of victory and the ministry of reconciliation and recompense in token of Christian sympathy.

Persecution in Estonia We have enquiries concerning our friend Mr. Adam Podin, but it is a long time since any communication from him was possible. In the meantime, the persecution of religion in Estonia does not seem to have

succeeded in estranging the population from the Church. Indeed, so far the exact opposite seems to have occurred. Though, at the instigation of the communists, anti-religious clubs have been organised all over the country, their existence is mainly nominal. They generally comprise very few persons, mainly members of the communist youth. In October and November, 1940, confirmation was celebrated in most of the churches in Estonia. The attendance was three to four times as large as in normal times. Religious marriage and religious burial remain equally popular. Clergymen are allowed to perform these ceremonies, but lists of persons who are expected to attend have to be submitted to the police in advance. Vigorous propaganda was carried out in December last against celebrating Christmas, but it failed to have any effect.

There is, however, a real danger that the persecution of the Church and the Christian community may steadily increase. Though the Estonian people do their best to resist the foreign pressure, the future is full of peril and anxiety. The Christian Church in Estonia has been the protagonist of western civilisation for many centuries. It now has to face a most serious danger from the East.

Freedom of Conscience in Estonia

Article 96 of the Soviet Constitution reads as follows: "To assure the freedom of conscience of the citizens the Church is separated from the State and the School from the Church. Every citizen has the freedom of religious cult as well as of anti-religious propaganda." Anti-religious propaganda was, indeed, to start, and with great vigour, after August 6th. Clergymen were forbidden to act as registrars of births, marriages, and deaths as from September 1st. On August 8th a decree was published closing down the Theological Faculty of the University of Tartu.

Article 96 of the Soviet Constitution seems to guarantee the freedom of religious cult. In practice it is, however, the anti-religious part of the article which is being given the foremost attention.

The direct and open *persecution* of the Church started in September, 1940. Pastors A. Kerem, J. Jarvis, and H. Kubu were the first to be imprisoned. Later many more arrests were made both among Lutheran pastors and orthodox priests. Neither did the vergers escape the wrath of the communists. Those who belonged to the civic guards were especially marked out for persecution. A. Tuvike, verger and organist of Helme, was shot on the spot. Numerous arrests have also been made among the preachers of the Nonconformist Churches.

It has become exceedingly difficult for clergymen to subsist at all, since they have lost all sources of income except voluntary contributions. . . .

It has transpired that the famous monastery of Petseri has been turned into barracks for the Red Army. Chapels in the country districts have been handed over to workers' organisations, and the basement of the Orthodox cathedral in Tallinn has been transformed into a repository.

The Situation in Holland

We are able to give information about conditions in Holland, and especially about the spiritual situation there.

Generally speaking, there is an increasingly strong resistance against the Nazis, great attachment to the lawful Queen and Government and a noticeable absence of any discouragement and defeatism among the people. The persecution of the Jews has been carried to extreme lengths by the Germans. Those with minute traces of Jewish ancestry are being moved from Civil Service employment, prevented from attendance at universities and being denied the right to practise in any professional way. This brutal treatment has provoked a vigorous reaction on the part of the kindly Dutch people. It led to the strike at Amsterdam, which was a spontaneous act of resistance to the persecution of the Jews. Violent reprisals were taken by the Nazis and Jews were forced to stand on all fours on the pavement while Germans walked over their hands. Protests by professors and students against anti-semitism in the universities led to the closing of Leyden and Delft. The churches remain well attended and the sermons are both biblical and relevant to the present situation. Prominent ecclesiastical personages have been imprisoned, sometimes with barbarous treatment, e.g. removal of all books, including Bibles and medieval methods of torture and inquisition.

Listening to the B.B.C. is almost universal, and German stock in Holland has sunk lower than at any previous time in history. The question of the blockade is not raised in

spite of the difficult food situation, for the whole nation is united in one desire, namely, to get rid of the invader.

Finland After the War

Writing from Finland, Mr. Sanfrid Mattsson reports that post-war Finland seems more and more prepared to receive the Word of God, owing to the terrible sufferings it has gone through.

"These have been sad days, very sad, especially these last three days. It has been like being in a burial. I suppose there have been more tears in the country in these three days than in the beginning of the war, although those were sorrowful days also. One feels that something very serious, very awful has happened; and we know our Eastern neighbours too well, after fighting with them unnumbered times during 700 years (since 1284) and still better after this war, to be able to be glad. Yes, Viipuri (Viborg) was attacked by Novgorod for the first time known in history in 1294, and since then our small nation has always had to fight heavily for its existence. . . .

"The war is over now, but there is more work to be done than ever. In these days 400,000 members of the nation close their doors, the doors of HOME, for the last time, not knowing where they can find a new one. A big bulk of them did this long ago, but them with the hope of returning. The sufferings of many hearts in Finland are untold. The situation is pathetic indeed, and these suffering souls need all the consolation the Word of God can give. Let us pray for wisdom and grace to meet this new situation and this new call and need. The Government is doing its utterpost to provide these multitudes a new dwelling-place and to place them here and there. We need special grace to provide them with the Word of Salvation."

Still at their Posts

Under this heading Mr. A. L. Haig, before the declaration of war Secretary for Central and Northern Europe of the British and Foreign Bible Society, contributes to the *Bible in the World* some account of European agencies and agents of the Bible Society. Mr. Haig writes:—

"We think of Mr. Pimenoff at Helsinki carrying on all last winter in spite of Russian air raids, and an unusually cold winter made worse by a shortage of heating materials. Finnish soldiers and Russian prisoners were supplied by the thousand with the Bible, each in its own language. The demand for the Bible in Finland is unprecedented; 163,000 copies were circulated in the first four months of 1940, which exceeds by far the total of any complete year in the past. In the Baltic States of Estonia and Latvia occupied and taken over by the Russian Soviet last summer, our men, in spite of the danger of the anti-God measures of Soviet Russia being extended to these lands, are pushing on with their work, and a considerable circulation has already been achieved.

"From Poland news has been very scarce, but we know that the depôt is still open, and that our agent continues manfully at his post in the face of great hardships. We also hear that in Warsaw the translator of the Ukrainian Bible is still at work on his great task, suffering privation and suffering so that sooner or later he may be able to hand over to his beloved people the greatest treasure this world affords.

"From Czechoslovakia we have had the welcome news that 58,000 copies of the Holy Scriptures have been circulated in the first eight months of 1940, a larger figure than was achieved during the same period of the previous year.

"Of Germany we also hear that there is a big demand for the Bible, and that not only our Society but the German Bible Societies are busy. The same story of activity comes from Hungary, Yugoslavia and Rumania. We were delighted to receive a telegram from our Bucarest agent, shortly after the earthquake there, reporting that both the staff and the stock were safe. . . .

"It is a significant fact that of late the demand for the Bible in Europe has been increasing year by year. Yes, our men are still at their posts. God grant that we, too, may be faithful in supporting them by self-sacrifice and by prayer."

News from Portugal

Our news from Portugal is dated April, but it is encouraging. The recent Decree concerning Missions confers very wide powers on R.C. Missions in Portuguese colonial territories, and it would seem calculated adversely to affect Protestant mission work, especially as this work is mainly carried on by foreigners. Even R.C. missions may only employ foreigners when they can

satisfy the authorities that no Portuguese are available, and such foreigners as may be permitted thus to engage in mission work must first formally declare they renounce all right of appeal to their own nations and will be subject to Portuguese law and jurisdiction alone.

Just now there is a stir among young people. Meetings attended by over 300, on the average, are being held, now in one now in another of the various places of worship in Lisbon, and many young folk have become keen to engage in definite work for Christ in one way or another. Miss Gladys Price, of the S.A.G.M., has done not a little to arouse or fan this enthusiasm.

At Monsanto jail the convicts arranged an Easter fête, which was attended by over 300 of themselves and many visitors, to whom they served cakes and Easter almonds, also presenting the ladies with flowers. Addresses were given by Sr. Freire and others, and five convicts gave their testimony. A converted war veteran, whom Sr. Freire had been visiting during his last illness, died recently, and Sr. Freire was asked to conduct the funeral. The coffin was carried on a gun-carriage, covered with the National Flag, with a corporal's escort. Many people attended, and Sr. Freire had a good hearing when he took occasion to proclaim the Gospel at the grave side. At Vila Franca de Xira a special May Day labour service was held! The hall was decorated with all sorts of tools and implements, and the working classes were especially invited. The hall was packed, and Sr. Moreira, President of the Portuguese Evangelical Alliance, who had been invited to give the address, had a very good hearing. There seems a likelihood that, at long last, something may be done to benefit our friend Alves Reis. Perhaps even by next month there may be something to tell.

Greek Evangelical Churches The Council of the World's Evangelical Alliance have made a token grant of £50 to the work of the Greek Evangelical Churches, hoping this sum will be very largely increased after the war. Rev. G. A. Hadjiantoniou, who accepted responsibility for a new scheme of evangelistic work in Greece to be operated in the name of the Greek Evangelical Alliance, was prevented by the war situation from returning to Greece. He has been ordained and is now ministering temporarily with great acceptance at Chesterfield. In the meantime Mr. Hadjiantoniou writes of the Church in Greece: "It is of interest that in most Greek cities which are mentioned in the New Testament in connection with the work of St. Paul there exists to-day a thriving little Evangelical Church. There are fifteen congregations, besides a large number of groups of believers in various towns and villages. These scattered groups are the nucleus of a large expansion of the Greek Evangelical Church in the near future, but the Church comes up against two great difficulties. One is her material poverty. Not more than half of the fifteen congregations are self-supporting. Another problem and obstacle is the stubborn opposition with which the work of our Church has been met by the Established Church—opposition which at times has been pushed as far as persecution. A law has recently been passed in Greece—for the irony of things, let it be said that this is the first official recognition of our existence as a Church!—which prohibits us under very heavy penalties from holding any religious meetings outside the already existing few church buildings. Everyone can see what a tremendous obstacle to the expansion of our Church this measure is intended to be. We believe, however, that this obstacle will be somehow removed. The Lord of the Church is 'He that openeth, and no man shutteth.'

"Speaking of persecutions, let it not be supposed that we grumble about them. It has been remarked that those of our congregations who have suffered most are the more lively. Personally, I have good reasons to be grateful to one of those persecutions, because it was while I was defending, as a lawyer, a small group of people before the court in a little town not very far from ancient Philippi, that I heard the call to enter the ministry.

"We are looking forward confidently. Already one can discern the first feeble signs of a coming spiritual reformation. From towns and villages in modern Greece one can, once again, hear very distinctly the words with which these ancient compatriots of mine came to Philip: 'Sir, we would see Jesus!' Pray that we may be enabled to lead them to Him."

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

The "United Front"

A good deal of publicity has been given to two meetings—one on Saturday, May 10th, the other on the following day, and both in the Stoll Cinema, London—held under the auspices of a new (R.C.) movement called "The Sword of the Spirit." The origin of that movement is found in a pastoral letter to his diocese issued some time ago by Cardinal Hinsley, the Roman Catholic Archbishop of Westminster. A letter was sent to *The Times* and printed in that paper on December 21st, 1940, signed by "Cosmo Cantuar (Archbishop of Canterbury), A. Cardinal Hinsley (Archbishop of Westminster) Walter H. Armstrong (Moderator, Free Church Federal Council), and William Ebor (Archbishop of York)." It began by saying that "no permanent peace in Europe is possible unless the principles of the Christian religion are made the foundation of national policy and of all social life." It then expressed acceptance of "the five points of Pope Pius XII as carrying out this principle"; those points being simply the establishment of an international order based on fair play and safeguarded by "some juridical institution which shall guarantee the loyal and faithful fulfilment of conditions agreed upon." To these five Papal points *The Times* letter-writers added five of their own, calling for great economic, family, and educational righteousness in our own national life. At first sight some readers will be inclined to think not merely that there is no harm in all this, but even that it is a splendid thing for erstwhile religious rivals to be working together for social betterment. As has been said, it would at first sight seem that "he who is not against us is for us." When we look more deeply into the matter, however, it is by no means so simple. In the first place, the very essence of the Roman Catholic Church is that it claims to be the sole true vehicle of divine truth. All Churches, sects, and philosophies, which are outside her borders, are, in her view, heretical, and she must aim to see them destroyed. Conformably to that fact, anyone (Anglican, Free Churchman, or anyone else) who seeks reception into the Roman fold, must swear that "I abjure, renounce and detest all heresies and sects opposed to this same Holy, Catholic and Roman Church." How, then, can Roman Catholics genuinely co-operate with members of other bodies for "an agreed Christian social order"? They must inevitably aim really to use those other bodies to secure particular aims of the Roman Church, leading eventually to the subversion of the bodies so used and the establishment of a Roman Catholic ascendancy. As to the nature of that ascendancy, no student of Papal Encyclicals can have any doubt, for those documents contain the principles of freedom and tolerance and envisage, as their ideal, a social system dominated by the Papal clerical polity. It is difficult to believe that the Anglican and Free Church supporters of "The Sword of the Spirit" realised all that to which they were logically, even if only implicitly, being committed.

The Spiritual Issues of the War

Always a great event in Scottish religious life, the General Assembly of the Church of Scotland met this year under limitations imposed by the war, but this very fact seemed to give an air of spiritual inspiration and solemnity noticeable throughout the proceedings. The new Moderator of the Church of Scotland, the Rt. Rev. J. Hutchison Cockburn, D.D., is a warm friend of the Evangelical Alliance, and more than once has spoken on its platform. An outstanding booklet entitled "The Protestant Outlook in Scotland," by Dr. Cockburn, is published by the Alliance, also another valuable pronouncement in booklet form entitled "The Christian Outlook on Lotteries, Betting and Gambling." In his address to the General Assembly Dr. Hutchison Cockburn strongly emphasised the spiritual issues of the war, and said: "In the warfare in which we are engaged so deeply, the principles of our faith are crucial if mankind is to avoid the pit of destruction. It is vain to imagine that after the war Europe and the world will find ordered and

happy life and become a community of nations, if only there be brought into being large economic plans to facilitate the passage of goods, vast financial schemes to encourage industry, and some form of federation of the nations, with international courts and police and armies for the settlement of disputes and the restraint of a rebel State. Such as these there must be, of course, and the vastness of the problem is an indication of the greatness of the changes which we must expect in economics, in finance, and in the realm of national sovereignty. But we cannot expect a lasting settlement by making machinery and hoping that it will run smoothly. Man is not an economic unit merely, or an industrial cog; and though for a time a general goodwill among the victors and the fear of future war will induce high effort to make the machinery work, the whole problem must be viewed as essentially a religious problem, in which man's spiritual nature must be given over-riding emphasis. The human spirit will not for long endure trammels however beneficent and yokes however efficient, even though in his blindness man may be willing at first to bind them on himself. In the last resort man finds that he does not live by bread alone. The spirit breaks out from time to time, and by means, semi-peaceful or wholly bloody, seeks freedom for the exercise of its external qualities and powers. Utmost wisdom, remembering this, will ask mankind to wear no shackles that are inconsistent with his essential personality as the child of God."

Spiritual Forces Essential to Success

Continuing, the Moderator said: "As we face the evil forces let loose in the world, we must recognise that we shall have no final success unless we confront them with a spiritual force of greater power. We shall have no 'drive,' unless we are driven by our Christian faith. From our religion comes not insight alone, but dynamic as well. It is only he who loves God who can adequately love his neighbour, or even know who his neighbour is. 'Except ye abide in the vine,' said Jesus, 'ye can do nothing.' If we would set ourselves to achieve anything lasting in the settlement after the war, only dependence on God will see us through; no sufficient change of heart will come otherwise; nothing else will make us willing to face the necessary changes, many of them irksome to the natural man, many of them demanding large sacrifices and long devotion to high and sometimes seemingly hopeless ends, many of them calling for endurance beyond belief, and to be made against the opposition even of some whom they will benefit—who is sufficient for these things, unless it be given him from on High? To such tasks the Christian faith alone can inspire."

Why We Pray for Victory

On the subject of war guilt the following resolution was adopted by the General Assembly (with an overwhelming majority): "The General Assembly, adhering to their belief that war as a method of settling international disputes is contrary to the mind and spirit of Christ, reaffirm their conviction that no way of honour was open to Britain except the way of armed opposition to German aggression. They believe that the alternative confronting not only Britain but the world is either the enslavement of the human spirit by a German victory to a godless totalitarian state, with the consequent outrage on man's whole personality, or the freeing of man by a British victory, and his peaceful advance into a life of better conditions and larger hopes. The General Assembly therefore urge the people of Scotland to keep before them the serious nature of the issues, to be willing to face the worst attacks of the enemy without flinching, to be disciplined, ready to bear whatever sacrifices the times demand, and to persevere, trusting in God, till victory comes and a peace settlement has been worked out. The General Assembly, admitting the need for confession before God of personal and national shortcomings, are firmly confident that to the hands of our nation, in spite of many shortcomings, God has committed a righteous cause which He can bless."

Canadian Prime Minister's Fine Testimony

Mr. Mackenzie King, Prime Minister of Canada, in a recent recorded broadcast associated with the raising of a great Canadian Victory Loan, paid a tribute to the endurance and bravery of the British people under the present stress of war. After a tribute to the example of the King and Queen, Mr. Mackenzie King continued: "If I were called upon to sacrifice out of my life all save one of the influences of the past from my present possessions, the one thing I would wish to retain is the in-

former of the Christian training of my childhood days. It is this sheet-anchor of which the Nazis would rob mankind. They seek to-day not a heaven but a hell upon earth. There is not one of the Ten Commandments —not one of the Beatitudes of the Sermon on the Mount—against which they have not blasphemed." We ought to be very thankful for such Prime Ministers as Mr. Mackenzie King and Mr. Menzies, Prime Minister of Australia. They are not only leaders and spokesmen of free men and nations, but they are great Christians, not ashamed of the Gospel of Christ, or of their heritage through godly parents.

Tribal Deities We have no wish to publish the strange jarring and even blasphemous words of some German writers who have written on the place that Germany holds in the divine economy. One has even gone so far as to say that Germany is crucifying herself for the salvation of mankind. Those who have had many opportunities of observing the spiritual state of Germany, and of studying the religious literature evoked by the War, say that Germany has transformed the Scriptural conception of God into a vague State conception that makes God coterminous with the German State, and His policy and actions identical with those of Germany. God has become something even lower in thought than the tribal deities of the past. He has become an impersonal being identified with the impersonal State. One of the chief results of the revelation of God in Christ, as the one God and Father of all, was to make it impossible for Christians to think of God as impersonal—as the absolute unconditioned and inconceivable. God is the Father of the Lord Jesus Christ, who is our Saviour, and the Son is the fulness of the revelation of the Father. When we seek to know God, we approach Him through His Son, and in communion with His Son we find it impossible to think of God as a mere local deity who has relation to one race or people only. Accordingly we seek to know His will and to follow it. We do not strive to bend His will to our short-sighted views, but ever seeking to do what pleases Him, we are assured that He will guide us right, and will stand by us as we seek to do His will. In this spirit we have sought His guidance in connection with the War, and because we believe we are on the side of God, we pray for victory and the triumph of righteousness. We think it possible that some of the best Christian leaders in Germany are saddened by the phase through which religion is passing under the Nazi régime. What else could be expected? For many years Teutonic theology has been based on a rejection of the authority of Scripture, the setting up of certain philosophical preconceptions as the sole test of truth, the absence of the evangelical appeal, and the reduction of Christianity to a cold intellectualism or a vague sentiment.

Syria — Land of Legend and Bible History The present fighting in Syria must arouse in the hearts and minds of all Bible students emotions which concern both the past and the future. Great events will happen in Syria and Palestine before long, and we should not forget or overlook the promise, "His feet shall stand in that day on the Mount of Olives" (Zech. xiv. 4). In the meantime the great names of Syria, Tyre and Sidon, Damascus, Antioch, as well as Abyssinia, Egypt and Libya ring through history, both secular and Biblical. Mr. Wilson Midgley contributes to the *Star* a word picture of some of these lands and places of unusual interest. He says:

"Damascus itself was a port before men learnt to sail the seas. 'Ships of the desert,' have passed through it from the earliest times till to-day.

"It was these trade routes, and the few ports on its coast, that made Syria a crossroads where East and West, the twain, did meet, and they usually met to conquer or be conquered. Xerxes, Alexander, Pompey, Tamerlane, the Crusaders, and Napoleon, all fought over it. It is crusted thick with ruins and legends and historic facts.

"The coast rises suddenly from narrow beaches, so narrow that harbours have always been infrequent. Tyre stands on an island, Sidon on a peninsula reaching out into the sea. Behind them the mountains leap to their highest point, nine thousand feet up, Mount Lebanon.

"There are still some of the famous cedars there which supplied timber to treeless Egypt. A fence surrounds them, and tourists are charged for admission. Mount Hermon, the northern boundary mark of the Israelites, whose snowy head and fertility made it a feature of Hebrew song, is just to the south of it.

"Sidon is supposed to date back to the days before the Canaanites and to be the oldest port on the coast. Like Tyre, it was a free city, but it has known many masters. It was the most northernly city mentioned in the journeys of Jesus. The Crusaders conquered it and held it for seventy-seven years till Saladin took it from them again.

"Tyre, its neighbour port, in spite of ramparts 150 feet high, was seized and sacked by Alexander. Paul tarried there, on his way from Ephesus to Jerusalem. In the thirteenth century, after being held by Phœnicians, Romans and finally the Crusaders, it was abandoned by its inhabitants in face of the Saracens, and has never recovered its ancient glory."

Beirut and Damascus

Beirut is the one great port on the coast of Syria, and one of the finest harbours in the Eastern Mediterranean. St. George, if we can believe the legend, killed the dragon here and threw him down the well which is pointed out to-day, not far from the railway station.

The city looks superb from the sea, its white houses clustering round a magnificent bay, with pine-clad foothills behind it, and Lebanon towering over all.

The associations of the Evangelical Alliance are intimate and long-standing. Here is the headquarters of the American Mission, who annually translate and circulate for the Alliance the programme for the Universal Week of Prayer in Arabic. Here, too, is the Lebanon Hospital for Mental Diseases, an international institution of incalculable value, enjoying the co-operation and sympathy of local and national representatives of the Government of Syria, including Arabs and Turks, although largely staffed by British nationals. Since the outbreak of hostilities, and to avoid any possible interference with the Hospital, all British representatives have removed to Palestine, but the work of the Hospital continues, a witness to Christian faith, hope and love.

Of Damascus, Mr. Wilson Midgley says:—

"Behind the mountain ranges Syria slopes down in long sweeps of sun-baked desert to the borders of Turkey and Iraq. Intense heat prevails here. It is the land of the 'Arab steed' and the ship of the desert. Its harsh infertility makes a setting for Damascus which has always caused that city to seem a vision of delight, and to Mohammedans a picture of Paradise—Paradise for them being a place with rivers flowing through orchards.

"Damascus has the rivers led by canals through almost every street, and also the orchards, and gardens and vineyards; and Arabian poets have never wearied of praising it.

"It is claimed to be the oldest city in the world, older than Nineveh and Babylon and Memphis.

"It was as old B.C. as it is A.D., when Abraham passed that way. It was hundreds of years later that Naaman the leper uttered his famous remark about Abana and Pharpar, rivers of Damascus, and through all the fighting of the Old Testament, Damascus keeps its place as ally or antagonist.

"Like all the cities of Syria, it was conquered and reconquered and changed its masters from time to time. Its religious buildings have alternated between being churches and mosques. Its last masters were the Turks. They kept it a closed city from the sixteenth century till 1832.

"They were driven out as the Allies of Germany in the last war by the end of Allenby's great sweep through Palestine. He entered Damascus with Lawrence of Arabia in 1918. In a great passage in 'The Seven Pillars of Wisdom,' Lawrence thus describes the scene:—

"'Every man, woman and child in this city of a quarter-million souls seemed in the streets, waiting only the spark of our appearance to ignite their spirits. Damascus went mad with joy. The men tossed off their tarbushes to cheer, the women tore off their veils. Householders threw flowers, hangings, curtains, carpets into the road before us; their wives leaned, screaming with laughter, through the lattices and splashed us with dippers of scent.'

"Syria was handed over to the French under a Mandate. They have not had an easy passage with their Arab subjects. In suppressing a revolt in 1925 they bombarded Damascus somewhat severely and the rebels set parts of it on fire."

The Importance of Syria

The new light thrown upon the East has made plain the importance of the Holy Land as a trade route and strategical centre. Once again the world is realising what the possession of Syria implies. A writer de-

scribes it as the "Hyphen between Asia, of which she is a part, and Europe and Africa, to which she is bound by the Ægean Sea and the Isthmus of Suez." For us Christians it has unique value, as it was the home of our Redeemer, and the land where He died and rose again from the dead. For many years Christian agencies have been at work in the Holy and adjacent lands, and some of these have had to leave on account of the war. They have, however, left witnesses who will remain their living faith, and show their fellow-countrymen something of the power of Christ. It may be that the Jews will soon return and occupy Palestine as a whole. It may be that the development of a new Near Eastern policy will fundamentally alter the entire government of the country. The more important the land becomes from an international standpoint, the greater the call of Christians to evangelise its people, and when the war drums are silenced and peace is restored, we trust we shall see the work of God maintained on lines that will make plain to the people the oneness of the servants of Christ in their efforts to preach and practice the Gospel message.

The Near East in Relation to the Near Future There seems to be a consensus of expectation that some great movement of Prophecy is in progress. The times of the Gentiles may be closing, and the grafting of the Jews into their own olive tree may be at hand. In other words, the unbelief of nominal Christianity will cause Christ to turn again to the Jews to save the Gentiles.

The restoration of the Jews will vindicate the Old Testament. Their subsequent conversion will bring the world to repentance. These events will therefore establish universal peace. An unseen Hand seems to be compelling our forces into the Near East, notwithstanding that our statesmen and generals seem to hold that the decision of this war will come on the Western Front.

We must not lose sight of the land marks in the dust of battle. The world powers of Rome and of Mohammed rose to their zenith about the time of the Reformation and have been declining ever since. The colossal image of Daniel, representing power without Christ, has already broken up into the kingdoms, and can never again rise into one World Empire. The clay of democracy is in evidence and having reached the feet of the image, we are about to see its fall before universal belief in the Bible and the bringing in of the Kingdom of Christ.

Because these three spirits are tearing the world, so that spiritual life seems almost extinct while these spirits seem to be reviving, we are not to hang our heads but to lift up our heads. Death throes are not to be mistaken for recovered vitality. Christ is riding forth to conquer. We have to quit ourselves like men and be strong.

"Is it Nothing to You?" Under this arresting title, Mr. Jacob Jocz, a speaker at the Annual Meeting of the Alliance last year, and a representative of Poland, where he was engaged in the work of the Church Missions to Jews, calls attention to apathy in the Christian Churches on the subject of missionary effort amongst the Jews. And yet the order stands "To the Jew first"; and it was a handful of converted Jews who in obedience to their Lord's command went forth and proclaimed Christ as the Saviour of all mankind. Mr. Jocz says:—

"The Jewish problem puts the Church of to-day to the test as never before. The famous Russian Professor Berdyaev once said: 'The Jewish problem is a test of Christian conscience and of the spiritual power of Christianity.' If the Church has nothing to say and nothing to give to the Jews to-day in their plight, the Church may well ask itself if it still is the Church of Christ.

"Many attempts have been made throughout the centuries to solve the Jewish problem. The mediæval Church tried to solve that problem by forcing the Jews to accept baptism, using as its argument the sword and the stake. The President of the Russian Synod once suggested the Jewish problem would best be solved in Russia by expelling one-third, killing another third, and baptising the rest. . . . Hitler to-day is trying to solve the Jewish Problem by his attempt to extinguish the race. The Church did not succeed and Hitler will not succeed."

One cannot read Mr. Jocz's booklet without feeling that if we are true to our Christian profession we shall be more eager than ever before to lead the Jews to the Cross. Britain has the proud privilege of being the land that has most realised its Christian duty to the Jews. We still fall far short of doing what we ought to do for them.

World Mission Notes

Abyssinia A moving account of the welcome accorded to the Emperor of Abyssinia on the occasion of his return to his capital was given in *The Times* on May 8th. Addressing his people from the balcony of the Royal Palace the Emperor Haile Selassie said:

"It is with a sense of deep thankfulness to Almighty God that I stand to-day in my palace from which the Fascist forces have fled. It is my firm purpose to merit the blessings I have received: first, by showing my gratitude to my allies the British for my return and for the benefits I have received by the release of Imperial troops for warfare on other fronts and by my supplying them with armed forces wherever they may need them; secondly, by establishing in Ethiopia Christian ethics in Government, *liberty of conscience*, and democratic institutions."

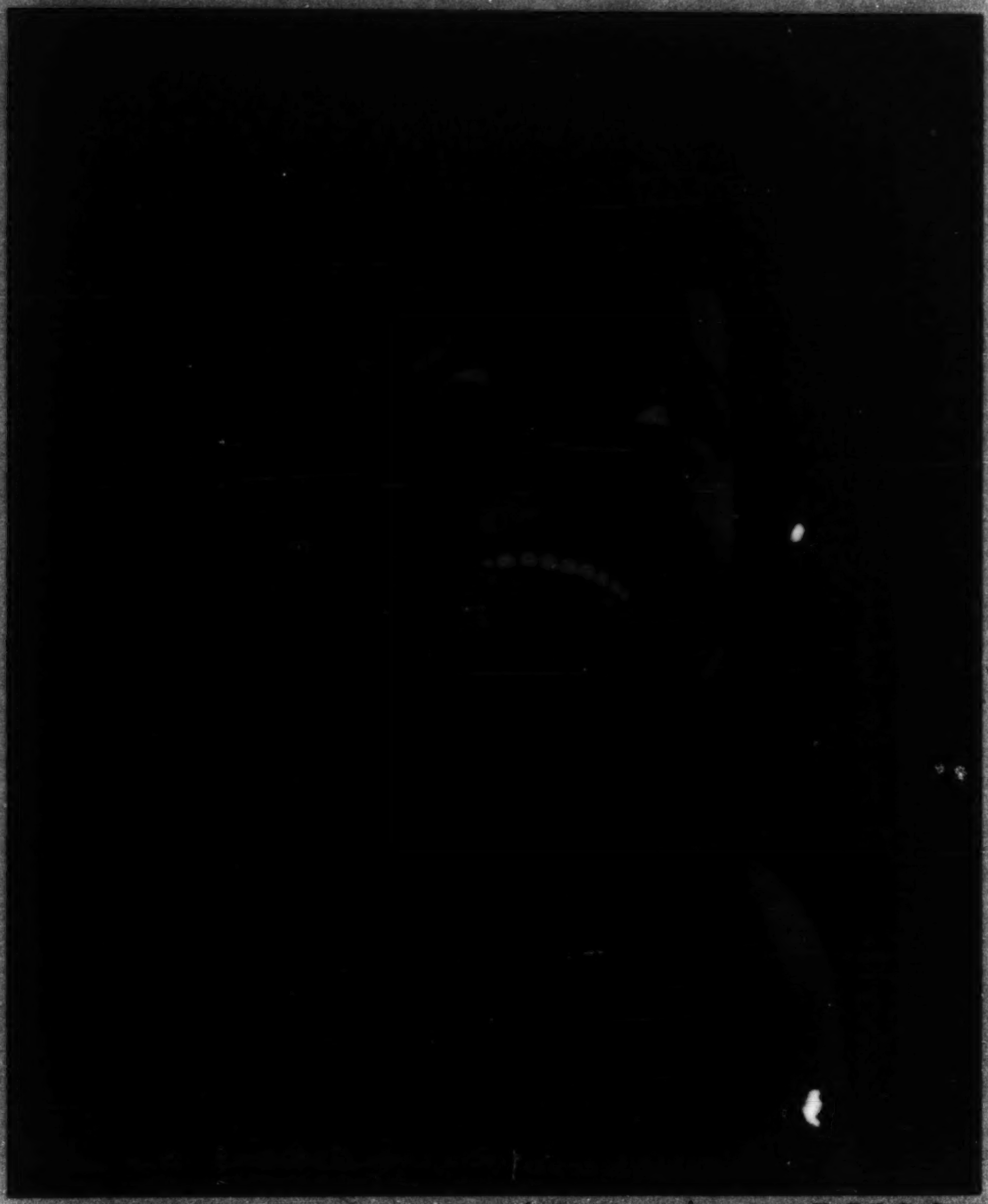
This was a day of rejoicing and triumph, he said. "Let us therefore rejoice, but in the spirit of Christ. Do not reward evil for evil. Do not indulge in the untimely atrocities which the enemy, even in these last days, has been accustomed to practise against us. Do not shame Ethiopia by acts worthy of our enemies. I shall see they are disarmed and given a safe passage to the place from which they came."

The Emperor urged forbearance towards enemies and the treatment of allies with the kindness shown to a brother. He called on the Ethiopians to unite in everlasting friendship and amity with Great Britain to oppose the dragon of Godless brutality which was assailing mankind.

With a sense of thankfulness we draw special attention to the emphasis laid by the Emperor on "liberty of conscience." We have little doubt this right of every human soul before God will be granted and maintained in the Emperor's dominions, whose entry into Addis Ababa follows the fulfilment of his wish that the prayers of God's people everywhere should be intensified on his behalf, and who has publicly said that he knows that it is through God alone peace and salvation can come to Abyssinia. By the way, how many of our readers know the English of the Abyssinian national anthem, broadcast with those of other countries each Sunday evening? Here it is:

"Ethiopia, hail, sing your delight,
By God's own power may your Emperor fight,
And your brave soldiers their ranks unite;
Your mountains ever defend your right.
A fortress sure is each mountain height,
Long may your noble Emperor's reign
Lend glory to your ancient name."

Christianity in Japan It is difficult to understand just what is happening in regard to Christian missions in Japan, but it is clear that these are difficult days for the Church in Japan. One writer says: "The general situation of the Christian Churches in Japan may be summed up, according to statistics, as a slowing up of the work of Protestant Churches and a general all-round increase in the work of the Roman Catholic Church. This may or may not be due to the fact that the Protestant Churches largely have affinity with British and American missions, while the Roman Catholic Church has affinities with Japan's "cultural ally" (and fellow-member of the Axis)—Italy. Then we learn from a Canadian contemporary that Christianity has been granted official status in Japan and is to be placed, so far as the State is concerned, on the same level as Buddhism and Shintoism. This new regulation was passed at the last session of the Japanese Diet, and by its terms all religious bodies will come under the control of the Ministry of Education. The avowed purpose of the measure is to control organisations though not necessarily beliefs, but the recognition of Christianity on its practical side has its obvious perils. While Christianity has thus been given a new definite legal status, many Japanese Christians and Missionaries working there look upon this development with distinct uneasiness and wonder how far it will be carried in the direction of bringing all religions into servitude to the Japanese State. The Minister of Education distinctly declared that "in view of the prevailing situation we shall make use of them in future." An American missionary in the Chinese occupied area tells of the appearance of a Japanese official in Nankin who calmly announced: "I am in charge of all religions"—a sweeping claim indicative of what may be expected in the way of enforced collaboration in the near future.



By courtesy of The Methodist Times

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD"
(Psalm lxviii. 31)

Liberty of Conscience? The religious situation in Japan is in its essential aspects similar to that which Christianity faced in its early experiences in Rome. The policy of the Roman emperors was to tolerate the religions of all peoples under their rule. But no one was permitted to possess gods or to worship them unless the worship was regulated by the State. To the Roman the State was the supreme ideal. Early Christians realised their religion was not one among many cults; it was the only one and aspired to universality. The kingdom of Christ was to them a universal kingdom, but to the Roman government the State was the supreme thing and any form of religion was permitted only as it served the interests of the State. These opposite principles inevitably led to the persecutions which took place until liberty of conscience was promulgated in the day of Constantine. The early Christians could have escaped persecution had they been willing to allow Christianity to take its place as one of the State religions. The Christian religion has attained such a place of prominence in Japan that it can no longer be disregarded by political authorities; so its status has been made equal to that of Shintoism and Buddhism, but as in the case of ancient Rome, official recognition carries with it official responsibility. The Shinto obligation still prevails, which means that Japanese of all religions must go periodically to the sacred shrines and bow before the portrait of the Emperor. It was this that caused trouble in Korea a number of years ago. The Koreans interpreted it as emperor worship and, therefore, an act of disloyalty to Christ. Many Japanese Christians now consider this formal act of allegiance merely as a duty to the State rather than a religious practice and not at all in conflict with their Christian loyalties. There is a distinct division of opinion in the churches over the matter. This is a day when Christian faith is severely tested in a great variety of ways and there will be many among us who will watch with sympathetic interest how this recognition of Christianity on the part of the State will affect vital religion in Japan.

The Bible Society in War-time Dr. Temple, Secretary of the British and Foreign Bible Society presented the Annual Report at the recent Anniversary (May 5th) in Queen's Hall, London. We pause to remark how greatly the Queen's Hall will be missed as the centre of fellowship for the Anniversary of the Bible Society. The Report stated:—

"In spite of the manifold difficulties arising from the war, the Bible Society has continued to circulate the Word of God both at home and abroad, and it is with thanksgiving to Almighty God that your Committee is able to report that the work has been abundantly blessed during the past strenuous year. As particulars from several countries are incomplete or altogether lacking, the full circulation cannot be given, but up to the present we report a distribution of 11,017,334 volumes, as against 11,763,686 in the previous year. War conditions have inevitably hampered the work, especially in Europe, but, even so, it is heartening to know that only in a small number of places has it been entirely suspended. In some lands—notably in China, Manchukuo, Australia, Canada, the Cape Province, New Zealand, Brazil, Portugal and Malaya—there have been increases of circulation over the previous year, while in others distribution has been limited only by lack of supplies."

Concerning Europe, the Report continued:—

"Although most of Europe lies in Hitler's power, with the consequence that religious liberty has been seriously curtailed on the Continent, it must not be supposed that the work of distributing the Scriptures has been discontinued. Finland, which bears so gallantly the scars of its unequal war with Russia, had an extraordinary circulation—243,000 volumes, which is an advance of very nearly 200,000 over the previous year; Portugal, one of the last free countries on the Continent, reports a distribution of 143.000—8,000 more than before; while Turkey, where 3,200 books were sold, maintains the level of former years. In the Baltic countries, figures are available for the first four months of the year only: Lithuania 80,000, Latvia 43,000, and Estonia 6,000—results that compare favourably with last year. In Yugoslavia there was a circulation of 59,000, and in Spain (where the work has been suspended) 9,000, while in heroic Greece the work appears to have been well maintained.

"From countries under Axis domination information regarding circulation is somewhat meagre. Italy had a circulation of 141,000 (for nine months of the year), Hungary

160,000 Czechoslovakia 80,000 and Rumania 97,000. Through neutral sources we learn that the circulation in Germany and Austria amounted to 68,000 books—26,000 from Berlin and 42,000 from Vienna. Before France fell more than twenty cases of books were sent from the Paris depot to Pau, but no news has been received about the progress of the work, and there is a similar lack of information from Belgium. Poland appears to have been isolated from the rest of the world more than any other country overrun by the Germans, but we know that our Polish agent in Warsaw, together with his family and staff, is safe, and still attempting to carry on the Society's work."

Some Bible Society Facts It is wonderful to learn from the Report that no less than 11,017,334 copies of the Scriptures were issued by the Society during the second year of the war, and that six new languages were added during the year to the 747 languages in which the Bible, or portions, are already being circulated.

Once again the British and Foreign Bible Society had a most attractive platform for its Anniversary, having as Chairman the Rt. Hon. Ernest Brown, M.P., Minister of Health, who listened to a Report remarkable for its brevity and clarity. His speech was characteristic in its personal illusions and in his own faith in the Bible which lies at the root of all that is best in our civilisation. The whole meeting and the cheering report read testified to the continued love for the Bible on the part of the British people. It is probably true that Bible reading is not as universal now as it once was, although the exaggerated statements of a leading novelist misrepresent the facts. But it is certainly true that those who believe the Bible to be the Word of God are more firmly attached to it than they have ever been and are determined to circulate it throughout the world in the languages of the people. When one Society has more than seven hundred translations we can see the vastness of its operation and the many millions to whom it makes appeal. Without the British and Foreign Bible Society Missionaries would be in a sad state for they would be without their Gospel in the language of the people to whom they minister. We rejoice that this great Society flourishes and expands its work as the years pass.

A Best Thought for Missionaries and Others In a recent B.B.C. broadcast it was stated that before putting out to sea, it is the custom in a certain East Coast port, for the Captain to call his men around him and ask:—" Are we all here? " and the men reply: " Yes, Sir, and in God's care." " Is there anything then to be afraid of? " asks the Captain—and the answer rings out: " No, Sir, there is nothing." And so they put out to sea once again.

A Cheering Letter from Jerusalem We have received from the Rev. H. W. L. Martin, of Christ Church, Jerusalem, a letter which will be read with interest by missionaries and other readers, giving testimony, as it does, to the influence upon Christian unity of the Week of Prayer, and to the wider work of the World's Evangelical Alliance. Mr. Martin says—

" We made the same arrangements as last year, holding a central service on Sunday afternoon, January 5th, in the Y.M.C.A. Hall, Jerusalem, which was addressed by Bishop Graham-Brown, followed by united prayer services at the various churches in Jerusalem during the succeeding week. I should say that the attendances were up to the average, and the gatherings were certainly marked by a feeling of unity in Christ and the desire to fulfil through His Church in Palestine His purposes of peace in these troubled times.

" As usual the prayers were offered and addresses given in two or three languages. The Week of Prayer was also observed in outlying districts in Palestine.

" I regret to say that the amount of the retiring collections were smaller than usual, owing I think to the straightened circumstances of a number of members of some of the congregations. I have, however, pleasure in enclosing my cheque on a London bank for £4 13s. 6d., which represents the total sum taken by collections less the local expenses of printing and postage.

" May I take this opportunity of expressing on behalf of us all our prayerful wishes for the progress of the Evangelical Alliance, the object of which is needed so much more than ever to-day. We uphold in prayer our friends at home who are passing through these days of danger and anxiety."

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1942.

Sunday, January 4th, to Sunday, January 11th, 1942

INCLUSIVE

FOREWORD.

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together daily for UNITED PRAYER, during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 4th, and Sunday, January 11th, on the texts suggested for this purpose (see page 113). They are also asked to urge their congregations to make use of the topics for Prayer at Family Prayers, and in personal and private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of Meetings held, and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all who in every land and place call upon God in the Name of our Lord Jesus Christ.

BROTHERS AND SISTERS IN CHRIST JESUS,

Again we call and invite you in the name of our Lord Jesus Christ to unite during the Universal Week of Prayer, and to set aside the first full week of 1942 for united Prayer and Intercession. We trust that the days from January 4th to 11th will be given by Christian people everywhere to waiting upon God together.

In face of the world-wide challenge of to-day to the reality of the life and witness of every believer, there is, as never before, a call to ecumenical fellowship and unity in order that the universal Church may face and overcome the cumulative forces of a pagan and hostile world.

The Christian Evangel alone can save the world from self-destruction, and the Church, in God's providence, is the only witness to God's power to make the dry bones live.

The sin of men's defiance of God has produced its inevitable catastrophe, and all men, not only outside the Church but also inside it are called to repentance. Unless we repent, God cannot do His saving work. While God's judgements are abroad in the earth, the Christian knows that "His mercy endureth for ever."

A great responsibility rests upon Christian men and women in these days to declare the Word of God, to pronounce to all His judgment on sin, to call men to repentance, to witness to His mercy and forgiveness, and to proclaim the near return of the Lord Jesus Christ.

The tragic world situation demands of us renewed witness by life and lip to that which we believe, and in United Prayer we shall find the strength for this.

There is an urgent call to let God speak to us so that He may once more act savingly in history in vindication of His righteousness. In the atmosphere of humble and importunate prayer God is able to do His wonderful work of renewal, to turn defeat into victory, and despair into unconquerable hope.

The increasing need of a sin-tossed world calls us to press forward with the task of world evangelization, knowing that thus we shall most enable the Church at home sacrificially to deal with the need and ignorance at its own doors. For it is ever true that "the light that shines furthest shines brightest nearest home."

May the united prayers of God's people bring us into full accord with His Will, and may our prayers that His Kingdom may come and His Will be done have an abundant answer!

While all else perishes the great foundations of our faith stand unshaken in these fateful days let our witness to them be also unshaken and more than ever persistent.

Let us prayerfully send forth the Gospel of the Glory of God, and as Christ is lifted up and magnified, His grace, which passeth understanding, will possess the hearts and minds of men of all races and peoples.

We are,
Your fellow servants in Christ Jesus,

(Signed by British and Foreign representatives of the World Evangelical Alliance, the Young Men's Christian Association and other societies, and by official representatives of Bible and Missionary Societies, etc., with other supporters. The proposal is warmly welcomed and used throughout the world.)

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 4th, to Sunday, January 11th, 1942

SUNDAY, JANUARY 4th, 1942

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

John iv. 35
John xvii. 21
Acts i. 8
John xxi. 20-21
Cor. xv. 58
Rev. iii. 2

MONDAY, JANUARY 5th, 1942

OUR INHERITANCE AND ITS RESPONSIBILITIES

THANKSGIVING:
For the liberty wherewith Christ hath made us free.
For the faith of the persecuted and of the martyrs.
For the Church of Christ in a world of sin.

CONFESSION:
Of our failure to build on the foundations already laid.
Of our harmful divisions and controversies.
Of the feebleness of our witness to the Truth handed down.

PRAYER:
That we may launch out on ever new adventures of faith.
That the Bible may be our authority and guide.
That we may live to give and not to get.

SCRIPTURE READINGS: Heb. iv. 14-16; Isa. lxi. 1-3; Psalm 93.

TUESDAY, JANUARY, 6th, 1942

THE WORLD WIDE CHURCH—AN ACTUAL FACT

THANKSGIVING:
For the victorious faith on which the Church stands.
For the witness of missions to the unity of the Church of Christ.

CONFESSION:
Of our lack of realisation that Christ is *all in all*.
Of our lack of brotherly love.
Of our lack of faith in Christ's power to save all men.

PRAYER:
That all Christian people may find a deeper fellowship.
That fellowship may lead to ever greater service.
That liberty of conscience and freedom of worship may everywhere prevail.

SCRIPTURE READINGS: Rev. xxi. 2-6; Isa. lxii. 6-9; John xvii. 20-26.

WEDNESDAY, JANUARY 7th, 1942

CHRISTIAN UNITY IN A NON-CHRISTIAN WORLD.

THANKSGIVING:
For the power of Christ in us to convince the world.
For the beginning of a new spirit of co-operation and unity.
That all believers are one in Christ Jesus.

CONFESSION:
Of lack of unity and Christian fellowship.
If faltering leadership in desperate times.
Of trust in men rather than in God.

PRAYER:
That the present world catastrophe may unite Christians everywhere.
That the Holy Spirit may control and guide our fellowship.
That the world may be convinced through witness to Christ and the Gospel.

SCRIPTURE READINGS: Psalm cxxxiii; 1 Cor. xiii. 1-8; Cor. iii. 3-7.

THURSDAY, JANUARY 8th, 1942

THE YOUNGER CHURCHES AND WORLD EVANGELISATION.

THANKSGIVING:
For the example of unity among the younger Churches.
For the power of individual witness manifested by their members.
For their contribution to a fuller knowledge of God's grace.

CONFESSION:
Of the need of full surrender to Christ.
Of failure in sacrificial giving.
Of lack of faith and self-sacrificing service.

PRAYER:
For the witnessing power of all Christians.
For the maintenance of missions to the unevangelized.
For the speedy evangelization of the world.

SCRIPTURE READINGS: Gen. xxii. 15-18; Psalm lxxix. 8-13; Rev. vii. 9-17.

FRIDAY, JANUARY 9th, 1942

CHRISTIANITY IN THE FAMILY AND COMMUNITY

THANKSGIVING:
For the growing sense of community responsibility.
For family loyalty in difficult days.
For neighbourhood fellowships in our midst.

CONFESSION:
Of failure to maintain worship in the family and home.
Of neglect of the Christian education of the young.
Of blindness to our responsibility to society, and indifference to the Lord's Day.

PRAYER:
For grace to use the present opportunity for the Kingdom of God.
For dedication of all gifts in family and communal life.
For a new vision of the implications of the Gospel.
For increased observance of Prayer in the Home.

SCRIPTURE READINGS: Psalm cxxviii; Isa. lv. 6-13; 1 Cor. xiii.

SATURDAY, JANUARY 10th, 1942

CHRIST'S VICTORY—EVANGELIZATION AT HOME, AND AMONG THE JEWS

THANKSGIVING:
That Christ has already won our victory.
That many Jews are turning towards Christ.
That the war is turning men's hearts to God.

CONFESSION:
Of failure in personal witness, and the sin of our silence.
Of anti-semitism and racial prejudice.
Of condonation of social and economic injustice.

PRAYER:
For the evangelisation of the Jews.
For the Churches that they may be reached.
For the breaking down of all barriers in Christ.

SCRIPTURE READINGS: Ezekiel xxxix. 21-29; Rom. ix. 1-5; II Tim. iv. 1-5; Mark xvi. 14-18.

On Sunday, January 11th, sermons will be preached in many Churches on Christian Unity, with corresponding arrangements for united Communion in accordance with the principles and regulations of the several Denominations.

UNIVERSAL WEEK OF PRAYER

Suggestions for the Arrangement of Local United Prayer Meetings

The following suggestions concerning local arrangements for the observance of the Universal Week of Prayer reply to enquiries often received at headquarters. If followed, the suggestions will lead to successful united meetings throughout the Week.

(1) The Week of Prayer, which is international, and interdenominational, is annually observed throughout the first *complete* week (commencing with Sunday) of each *new year*. This arrangement is universal.

(2) It was originated by and has been organised under the auspices of the World's Evangelical Alliance for eighty-nine years without a break. In the interests of Christian Unity and co-operation it is specially requested that it may be stated on local announcements that the meetings are under the auspices of, or in concert with, the World's Evangelical Alliance.

(3) **Commence local arrangements early.** Do not leave these until December, when there is great pressure at headquarters. Secure the interest and co-operation of all possible local Clergy, Ministers, and other Christian leaders.

(4) Engage a suitable hall or other meeting centre where Christians of all Churches can meet as "all one in Christ Jesus" for united Prayer and Intercession. In some places local Church Unity enables the meetings to be arranged in the Churches, there being interchange and intercommunion.

(5) Order sufficient copies of the localised (smaller) edition of the topics for Prayer (one page is left blank for announcements of local meetings) to enable their distribution in Churches on the Sunday preceding the weekday meetings. They are supplied under cost for this purpose. This plan enables those attending the daily meetings to come prepared intelligently to share in the extempore Prayers. Others, unable to attend the meetings will, possessing the daily topics for Prayer, be enabled to use them at home (the topics are recommended for use everywhere in private and family Prayer).

(6) Remember that all successful meetings depend upon wide publicity and thorough organisation.

(7) The meetings, as a rule, should not exceed one hour, commencing and ending punctually. The Chairman should be asked to encourage short, pointed petitions, following the daily topics for Prayer, which should be indicated to the Meeting. **The largest possible amount of time should be** spent in Prayer, and if there is an address *it should be strictly limited to ten or fifteen minutes*, and bear upon the universal topic for the day.

(8) Let everything be hearty. Choose bright and suitable hymns. The *New Alliance Hymnal* has been specially compiled to meet the requirements of the Week of Prayer, and other united occasions. (Specimen copy, 3d.)

(9) In the matter of local expenses, thankofferings to defray these are usually taken (a retiring collection is suggested), a suitable announcement of the needs being made at each meeting. It is asked that any balance from these gifts may be forwarded to headquarters to aid the heavy expenses of organising the Universal Week of Prayer in foreign parts, and the missionary interests of the Alliance, which include grants for translating and printing the programme in many languages. If this is explained at the meetings the usual response is willing and generous. An appeal is made to all who organise the Week of Prayer in local centres at home or abroad to assist the Alliance by arranging as requested. Please also forward a report of meetings held, with the thankoffering, as soon after the Week of Prayer as possible. This is important.

All communications should be addressed to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

The

World's Evangelical Alliance

(British Organisation)

Some Selected Publications

THE WORLD'S EVANGELICAL ALLIANCE—*Its Universal Appeal for Co-operation.* By Prebendary W. Wilson Carr, D.S.O., D.D. Free.

THE WORLD'S EVANGELICAL ALLIANCE—*Its Central Appeal and Challenge to all Evangelicals.* By Rt. Rev. C. M. Chavasse, M.C., D.D. Free.

THE WORLD'S EVANGELICAL ALLIANCE—*The Importance of Membership.* By Rev. J. W. Ewens, M.A., D.D. Free.

THE WORLD'S EVANGELICAL ALLIANCE AND VITAL UNITY IN CHRISTENDOM. By Dr. Juan Orts Gonzalez. 1d.

THE UNIVERSAL WEEK OF PRAYER. By the Bishop of Central Tanganyika. Free.

ONE FLOCK: ONE SHEPHERD. By Henry Martyn Gooch. 2d.

THE PROTESTANT OUTLOOK IN SCOTLAND. By Rev. J. Hutchison Cockburn, D.D. 2d.

THE CHURCH OF ENGLAND AND THE EASTERN ORTHODOX CHURCHES—SCRIPTURE OR TRADITION? By Rt. Rev. C. M. Chavasse, M.C., D.D.

PROTESTANTISM AND THE EASTERN CHURCHES. By Rev. F. S. Craig, M.A. 2d.

ROMAN CATHOLICISM IN ENGLAND. 2d.

THE CHURCH OF ROME AND MIXED MARRIAGES. By Rev. E. J. T. Bagnall. 2d.

CATHOLIC, APOSTOLIC AND SCRIPTURAL AUTHORITY FOR BELIEF. By Canon W. P. Harris (C.M.S., Gojra, Punjab, India). 1d.

THE CHURCH OF ROME IN THE MISSION FIELDS. By Canon W. P. Harris. 1d.

THE EUCHARISTIC CONGRESSES OF THE ROMAN CATHOLIC CHURCH. 1d.

WAKE UP, ENGLAND. By Henry Martyn Gooch. 1d.

THE CHURCH OF ROME AND MIXED MARRIAGES. 1d.

MARTIN LUTHER—*His Part in the Reformation.* By the late Dean Wace. 1d.

WILLIAM TYNDAL—*An Apostle of England.* By the Rt. Hon. Isaac Foot, P.C. 2d.

CIVIL AND RELIGIOUS LIBERTY IN MALTA. 6d.

"CATHOLIC ACTION" AND EVANGELICAL CHRISTENDOM. By Henry Martyn Gooch. 2d.

THE WONDROUS BOOK: THE BIBLE. By Rt. Rev. C. M. Chavasse, M.C., D.D. 2d.

THE WAY OF REVIVAL—*The Centrality of the Cross.* By Rt. Rev. C. M. Chavasse, M.C., D.D. 1d.

THE CHRISTIAN OUTLOOK ON LOTTERIES, BETTING AND GAMBLING. By Rev. J. Hutchison Cockburn, D.D. 2d.

FAMILY PRAYERS, THE NATIONAL REVIVAL OF. By the Archbishop of Canterbury and others. 2d.

THE SNARE OF CHRISTIAN SCIENCE. By Rev. E. L. Langston, M.A. 1d.

All the above (and other publications) may be obtained from any Bookseller or from

THE WORLD'S EVANGELICAL ALLIANCE

19, Russell Square, London, W.C.1